

20
HISTORY

OF THE

PRESBYTERIAN CHURCH

OF

Upper West Conococheague

NOW

MERCERSBURG, FRANKLIN COUNTY, PENN'A.

BY THOMAS CREIGH, PASTOR.

"Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee, thy elders, and they will tell thee."—*Deut.* xxxii. 7.

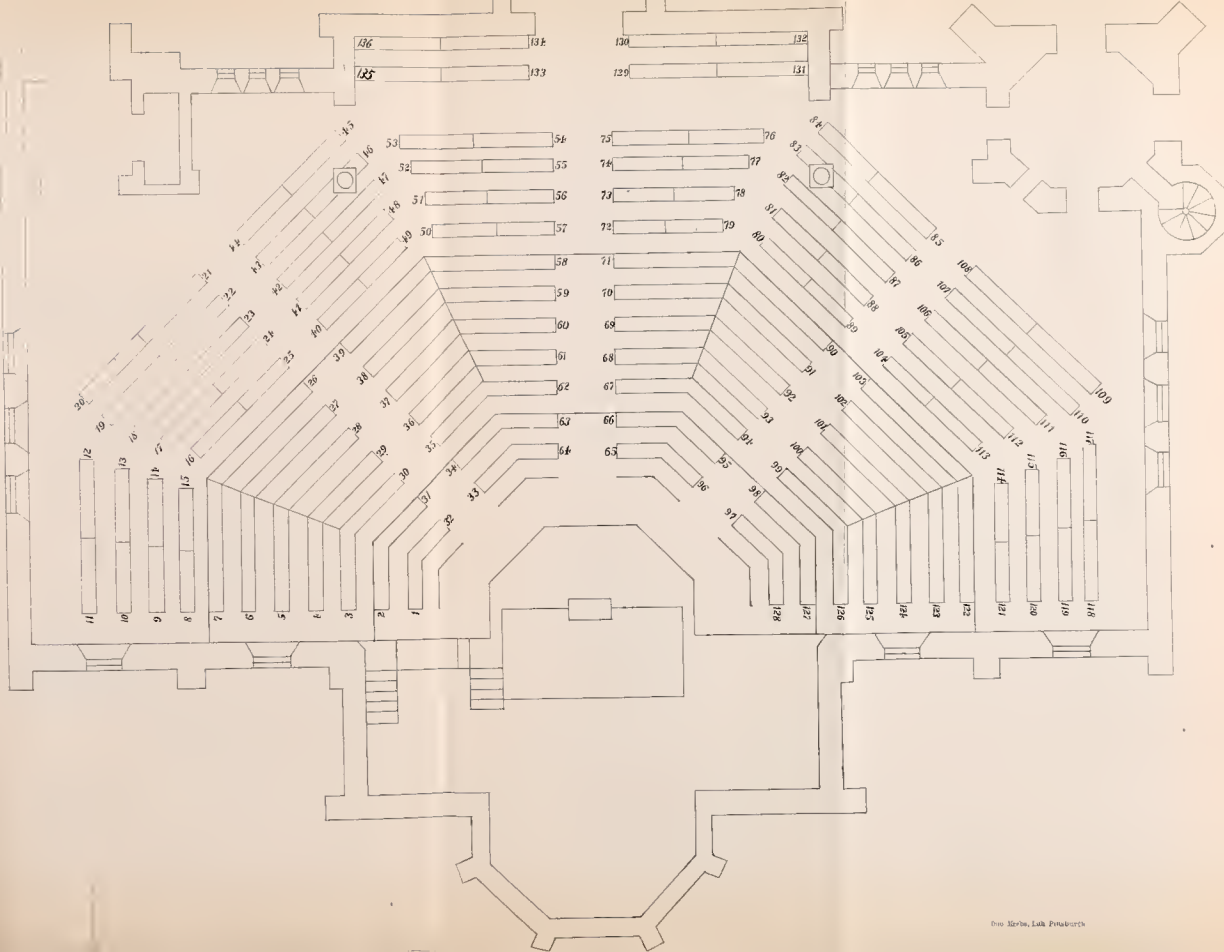
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THESE Historical discourses were read to the Congregation on the first and second Sabbaths of July, 1876, in accordance with the recommendation of the General Assembly to its Churches. The roll of its members, the names of the members of the Board of Trustees, and the summary of results extend to the present time, March, 1877.

IN the preparation of this Historical discourse help has been derived from the following sources, viz: "Hodge's History of the Presbyterian Church," Chambers' Tribute to the Principles and Virtues, &c., of the Early Settlers of Cumberland Valley," "Incidents of Border Life," "Day's Pennsylvania Historical Collections," "Smith's Old Redstone Presbytery," "Duffield's Centenary Discourse, First Church, Carlisle," "Nevin's Churches of the Valley," "Men of Mark of Cumberland Valley," "Dr. Brownson's Memorial Discourse Commemorative of the Life and Character of Dr. Elliott," "Dr. Alfred Creigh's Archives" and "Rupp's History of Dauphin, Cumberland, Perry, Bedford, Adams, and Franklin Counties."

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CHAPTER I.

INTRODUCTION.

Scenery and Locality—The Early Inhabitants—Their Domestic and Social Life—Their Agricultural Pursuits—Their Struggles with the Indians—Their Religious Life—Estimate of Character.

One of the most beautiful and picturesque landscapes on which the eye can fall, is, from the summit of Fairview Cemetery, a little distance south of our village. As you look to the north, there stands Mount Parnel in all its impressive majesty, and in the rear of which looms up Jordan's Knob. Then as your eye sweeps westward and southward, it takes in Cove mountain,* back of which lies the Tuscarora chain. And then as you turn eastward you see mountain after mountain, broken and fragmentary and separated from the mother-chain, viz: Cross mountain, Two-tops, Clay-lick mountain, and Casey's Knob, and in the far off south-east, South mountain—thus forming by these mountain walls of nature a vast amphitheatre, covering an area of many miles, filled up with valley, hill and dale, forests, running streams, and houses, barns and cultivated fields, and our own little village of Mercersburg located near the centre of it. The God of nature has made for us a lovely home. It is one of his finest gems. The very sight of it lifts the mind to Him who called it into being. The more we have gazed on it, the more we have admired it. We never tire of it. We have had communion with our Father in heaven through it. And in these communings we have

*The original name, "Kittochtinny," i. e. Blue mountain.

gathered more expanded and more elevated views of His wisdom, power and goodness.

But this lovely home was once the home of the Indian. He had, however, occupied it his allotted time and God was about to transfer its possession to others. From Scotland and from the north of Ireland, mainly, did the new tenants come. The spirit of oppression had there reigned both in church and state. Under this oppression they had groaned for many a long year. To God they had sent up their cries for deliverance, and now He comes to their relief. The place had been prepared for them; and now by means of this disciplinary process through which He was causing them to pass, He was preparing them for it. Hence the thought of emigrating to this country entering into their minds, family after family resolved to leave their native land, to encounter the perils of the deep, and to find a home in America—and to America they came. And as the province of Pennsylvania under the paternal and christian rule of William Penn held out to them inducements to make it their home; so to it they directed their steps. Nor were their expectations disappointed. And by force of circumstances in the orderings of Providence they were led to settle in this portion of it, then known as Kittochtinny valley. Philadelphia and its adjacent counties were occupied mainly by the Quakers, so that in these parts they had no very strong inducements to settle. Coming farther westward the Germans had settled in Berks and Bucks counties, with a few small settlements of Scotch-Irish in Lancaster county, so neither in these parts did they consider the inducements strong enough to detain them.* But pushing their way still farther westward, and crossing the Susquehanna river, they entered what is now known as Cumber-

*"Rupp" in his Historical Compilation says: "In 1748 the number of taxables in this valley was about 800, of whom there were not fifty Germans, these few were in Conococheague settlement." Page 54.

land Valley, and made their way gradually as far as Conococheague* settlement, and there and here, they found a permanent home. These first immigrations began about A. D., 1730.

They were a plain people. They had none of the superfluities of life—none of the luxuries of life. Their houses were of the simplest structure. They were but cabins, in dimension from twenty to twenty-five feet, by twenty-eight and thirty feet. They were built of logs, sometimes of poles, the spaces being filled with chips of wood, plastered with mortar made of clay, with clap-board roof, secured by heavy poles extending from one end to the other, and puncheon floor. The windows were generally large enough to accommodate three panes of glass and sometimes four; but oiled paper was oftener used than glass. The chimney was built of sticks of wood plastered, and resting on a foundation of stone work about three feet high, and at the same time forming a fire-place so wide and so deep that a heavy log from six to eight feet in length could be rolled into it by hand-spikes, which would burn for days before it would be entirely consumed. Their benches were made of logs split into two parts and hewed down to a proper thickness, supported by four legs. Their stools were made in the same way and of the same material; but oftener with three legs than four. Around the walls were driven in wooden pegs, on which were hung the garments of the inmates. Another set of pegs upheld the rifle, the pouch and the powder-horn. And here too was the little shelf on which rested the little library. And this one apartment of the cabin was used for parlor, family-room, chamber, nursery and kitchen.

Their clothing was of the simplest kind. The material of which it was made were mainly wool and flax, all of which was prepared by their own hands. The men's ordinary wear was a loose wamus or hunting-shirt, made of woollen, with trousers of the same material or purely of lin-

*Clear water.

en, and moccasins made of deer skin. Their finer wear was a coat of homespun and a waistcoat, with breeches often made of buckskin with knee-buckles, long stockings, shoes and shoe-buckles, with cocked hats. The women's ordinary wear was a short gown and petticoat made of linsey-woolsey, a sun-bonnet or hood. Their finer costume was often of silk and of other material equally costly, with a bonnet made of material to correspond, and a kerchief of white around the neck and covering the upper part of the breast. Five or six yards were amply sufficient for a dress.

Their food was equally plain. Hog and hominy and potatoes with mush and milk, were their standing fare. The amount of wheat which they raised was but small, and then when they had it there was great difficulty in getting it ground for family use, there being no flouring mills within the limits of their settlement at this time. And then again it was for them the best medium of exchange by which to procure salt and iron and other articles equally important. As for coffee and tea, if the old folks could afford to have either of them once a week, on the Lord's day, they were satisfied; while to the younger members of the family they were contraband.

Their sources of knowledge. These too, were very limited. Books were very scarce and high priced, and hence the only ones which they could afford to own were the Bible, the Confession of Faith, the Psalm book, Pilgrims Progress, Fourfold State, Saint's Rest and such like. But these they read, they studied, they made themselves familiar with them, and thus they became theologians and were mighty in the scriptures. They had a great care too, that their children should be instructed, and so whenever a settlement was formed a school was established in which were taught spelling, reading, writing, arithmetic, geography, and in some cases, surveying.

But in thus speaking of their domestic life we must not overlook the family altar. Most of them being pious, and

all of them having the highest regard for religion, no family was complete in its arrangements without the family altar. To this they had been trained in the land of their nativity, and in the land of their adoption they could not neglect it. And some of their most precious seasons were, when as a family they were engaged in this delightful service. And such a scene as this, described by Burns in his "Cotter's Saturday Night," is just as true of the early settlers of these parts as it was true of those in Scotland at the time it was written. We greatly fear that this scripture-enjoined and time-honored duty has sadly fallen into neglect among their descendants.

And so of their social life. They were emphatically a social people. They had but few books, as we have stated, no periodicals and scarcely a newspaper, so that they had to depend upon one another for information in regard to men and things. And so too, the very circumstances in which they were placed, being strangers in a strange land, they were naturally often brought together by common sympathies and in order to render to one another that physical aid which they need in a new country. Hence as often as a new cabin was to be erected, all the people of the neighborhood, far and near, were to be assembled. And so also in girdling the trees and in felling them, and in rolling them together to burn them that the land might be cleared. And so too, in the husking of corn and in sheep shearing, and in the breaking and scutching of their flax the same custom was followed. In the rites of hospitality they also abounded. The latch-string of their door was always out. And the stranger and the acquaintance and friend, while he was always received with a cordial welcome, was never sent away without a "God-speed."

They were an agricultural people, and this pursuit occupied their main attention. But in carrying it forward they had many difficulties to contend against. The land was to be cleared of its heavy timber, the undergrowth had to be

removed, their farms had to be enclosed, fences had to be built, houses and barns had to be erected, and the nature of the soil and climate had to be studied. Their implements of husbandry too, were but of a rude kind and chiefly the product of their own handi-work. And when we take all these things into the account, we wonder how they ever accomplished as much as they did in this direction. What a contrast between them and us in this respect? We are reaping the fruits of their toil. We have everything prepared to our hand. We have our lands cleared and enclosed and brought into a high state of cultivation. We are familiar with the nature of the soil and of the climate. We have comfortable and substantial dwelling-houses, and barns for our stock and to store away our grain. We have mills at our doors, and markets near at hand where we can dispose of all our surplus products to the best advantage, and we have turnpikes and railroads, and the magnetic telegraph to convey intelligence with lightning speed. And in addition to all this; in regard to our implements of agriculture in contrast with theirs. Their plough was a wooden mould-board, an iron share and a coulter; ours almost perfection. Their harrow was all of wood, wooden frame and wooden teeth; ours made of iron as well as wood. Theirs the sickle with which one man would reap an acre of grain in a day; ours the cradle with which one man will cut down from three to four acres in the same time, and now the reaper which will cut down three times three acres a day. Theirs the flail by which one man would thresh eight bushels of grain a day, ours the horse which will tramp out twenty-five bushels in the same length of time; and now the Separator which will thresh and prepare for the market in a single day from two to three hundred bushels. Theirs the pulling, the breaking, the scutching and the weaving of the flax; ours abundance of cotton and other fabrics equally good for ten and fifteen cents a yard.

They were a people who had their struggles. They had

their struggles in the old country. These struggles did not cease in their new home. They were struggles of a different kind from the former; but still they were no less severe. We have written of their struggles in subduing nature and in converting the uncultivated soil into a fruitful field. But now they were to have their struggles with their fellow men. First, with the Indians. The Redmen of the forest were still here. And although by the treaty of William Penn they had agreed to relinquish this territory and remove farther to the setting sun, yet when the white man came to take possession of it, they rued their bargain, they became jealous, their anger was roused, they refused to leave, they determined to avenge themselves on those who should have the temerity to settle on their lands, and they were instigated to it by the French. And so after these early settlers had come and selected this part of the country as their home, "Gordon" the historian, gives the following account of the state of things: "Incessant anxiety pervaded every family; their slumbers were broken by the yell of demons, or by the dread of an attack, scarce less horrid than an actual attack. The ground was ploughed, the seed sown and the harvest gathered, under the fear of the tomahawk and rifle. Scarcely any out-door labor was safely executed unless protected by arms in the hands of the laborers or regular troops. Women visiting their sick neighbors were shot or captured; children driving home cattle from the field were killed and scalped, whilst the enemy, dastardly, as well as cruel, shrunk from equality of force. Many of the richest neighborhoods were deserted, and property of every kind given up to the foe. Many instances of heroism were displayed by men, women and children in defence of themselves and their homes, and in pursuing and combating the enemy."* In order to protect themselves from the fierce assaults of their foeman, four stockade posts were erected, into which the inhabitants of

*"The History of Pennsylvania," p. 383.

this and the surrounding country might betake themselves in case of danger. One of these was located near Loudon, another at McDowell's Mill near Bridgeport, a third at Church-hill, in which was the meeting-house or Church building; and the fourth on Judge Maxwell's farm. These stockade forts were thus constructed. "Oak logs about seventeen feet in length were set upright in a ditch dug to the depth of four feet. Each log was about twelve inches in diameter. In the interior were platforms made of clapboards, and raised four or five feet from the ground. Upon these the men stood and fired through loop holes." In these forts there were also buildings erected for the accommodation of those who might resort to them. In this connection, I may further add, there were very many striking indications of Divine providence in behalf of these early settlers. For example: After the defeat of General Braddock, the Indians inspired with fresh courage, had made their way across the mountains from the west with the view of attacking the inhabitants of this neighborhood. The settlers hearing of their coming, had betaken themselves to McDowell's fort. It was a clear and lovely morning when the assault was to be made. But suddenly, about ten o'clock in the morning there was a fall of snow. The Indians abandoned their purpose, fearing, lest by their tracks in the snow they would be pursued to their lurking place. On another occasion as Elder William McDowell was going to a distant part of his farm, a sudden gust of wind took his hat from his head three times, and whirled it into the air. He regarded it as a premonition of danger, and immediately returned to his home. It was afterwards discovered that at the very time this little occurrence took place, there were Indians lying in ambuscade awaiting his coming to murder and scalp him. It is difficult to ascertain the number of persons who fell a prey to these Indian barbarities among these early settlers in these times of trouble. The Hon. George Chambers, in his work, "Tribute to the

Principles, Virtues &c.," says: "The number of white inhabitants in this valley, slain, scalped, or carried into captivity, was great. The whole extended valley was made one of desolation and blood—every neighborhood had its victims. The Indian warriors estimated that in the first year of this war they killed fifty whites to one Indian that was killed; and in after years, when the white inhabitants better understood their warfare, they still killed ten white men for one of their nation killed by the white inhabitants. This great disproportion arose from the slaughter by the Indians of women and children for whose scalps their French allies rewarded them liberally."* But these struggles with the Indians, in the good providence of God, were to be brought to a close, soon, however, to be succeeded by other struggles no less severe, and fraught with world-wide consequences. Struggles with their own countrymen—with Great Britain, their mother country.

Although these latter struggles do not fall strictly within the limits of the history of the early settlers of this valley, yet they are so closely related the one to the other, that without a notice of the latter, the former would not be complete.† In A. D., 1775, commenced the war of Independence which separated the thirteen colonies of North America from the British government and eventuated in establishing a government of our own. When this war was begun, the thought of separation from their mother-country and the establishing a government of their own, never entered the minds of the Colonists; and they resisted it to the very last. It was not until every effort to restore friendly relations failed that they renounced their allegiance to the English throne and proclaimed themselves a free and independent nation. But in assuming this attitude, and in establishing and maintaining their independence, the greatest sacrifices had to be made; property was destroyed;

*See pages 67-69.

†The Stamp Act was passed in 1764.

treasure had to be poured out; relationships the closest and dearest had to be sundered; blood was shed; wives were made widows; children were deprived of parents, and parents of children; homes were broken up, and all the horrors of war were experienced. But it was for their rights that these sacrifices were made and these trials endured. Liberty or death was the controlling principle by which they were governed. In this contest the inhabitants of these parts took an active and decided interest. The actual number of men who went forth in the service of their country from this neighborhood cannot now be ascertained. It must, however, have contributed its full proportion. A letter from Carlisle, dated May 1, 1775, seventeen days after the battle of Lexington, and preserved in the "American Archives"† says: "Yesterday the County Committee" (and this was a part of Cumberland county at that time)|| "met from nineteen townships, on the short notice they had. Above three thousand men have already associated. The army returned amount to about fifteen hundred. The Committee have voted five hundred effective men besides commissioned officers, to be immediately drafted, taken into pay, armed, and disciplined, to march on the first emergency, to be paid and supported as long as necessary, by a tax on all estates real and personal in the county." And on the 16th of August following, it was announced to Congress in a letter from the same place (Carlisle): "The twelfth company of our militia is marched to-day, which companies contain, in the whole, eight hundred and thirty-three privates with officers, nearly nine hundred men. Six companies more are collecting arms, and are preparing to march."§

In the Church Register, kept by Dr. John King, the number of those who were killed and who died of oppression

†See vol. 2, p. 516.

||Franklin county was organized September, A. D., 1784.

§Duffield's Centennary, p. 26.

by the enemy, and in consequence of disease contracted in the service, out of this church, amounts to nine—one a Captain, one a Ruling Elder and seven privates. And no man, I may add, embarked more heartily in this cause than did Dr. King. And no man, in all this region of country, did more by his personal efforts and by his addresses and appeals both in the pulpit and out of it, to awaken a spirit of patriotism among the people, and to secure our National Independence. And this precious legacy, bought at so dear a rate by these, our ancestors, and their efforts in establishing the best of human governments, cannot be too highly prized. And should we not be willing to make the same or similar sacrifices and efforts for its preservation? Let us never disgrace the memory of such a country-loving ancestry! But leaving these struggles of these early settlers, there is still another topic which claims our special attention before our picture is finished, viz :

Their religious life. We do not say that all who settled in these parts in early times were pious, but this we are warranted in saying, from all accessible sources of information, that religion, true, heartfelt religion, in its various manifestations, was a greatly predominating element among them; and that if they were not all pious, yet they all had the very highest respect for religion and its institutions. They loved the doctrines of grace and were strenuous advocates and supporters of Presbyterianism. They could not endure Armenianism, or Sabbellianism, or Socinianism, and as for Episcopacy and Romanism, while for the former they had no love, for the latter they had still less. In the doctrines and principles of the “Confession of Faith,” and of the “Catechisms” they were thoroughly indoctrinated. In the family, every Sabbath afternoon or evening, was devoted to Catechetical instruction, when the father or head of the family required the members of the household to recite the Shorter Catechism from memory, and to give an account of the sermon or sermons which they may have

heard on that day, and all this followed by the reading of the Scriptures and other religious exercises. In the Day-school also, the teacher was required to teach the children the Shorter Catechism. And then the Pastor, besides the instructions which he gave them from the pulpit, visited each family annually, or held district-meetings for religious instruction in different parts within the bounds of the congregation. These latter meetings were called "Examinings." They were held during the winter season. All the families in the neighborhood in which they were held, were expected to attend. They were generally held at the house of a Ruling Elder, and old and young, men and women, parents and children, masters and servants, were all catechised, the children on the Shorter Catechism, while those who were more advanced in knowledge were questioned on subjects growing out of the answers which were given by the children on the Shorter Catechism.

These early settlers also had a very high regard for their Pastor and for the Eldership. The Pastor was not only their instructor in religious things, but he was also their confident and counselor in temporal things. If any instrument of writing was to be drawn up, or if a Will was to be written, or if any important transaction was in contemplation, the minister was to be consulted about it. He too was looked upon as their sympathizing friend in times of sickness, of sorrow and bereavement. And the pastoral relation itself, while it was regarded as one of the closest and most endearing, was also looked upon as a permanent arrangement which was not to be dissolved except by death or for causes which would place the question beyond doubt.

And so of the Eldership. They too were highly esteemed for their office' sake. They had charge of the flock. They were overseers of the flock. Hence in carrying out this idea, and in order to make the Eldership an efficient "help" to the Pastor, the Congregation was divided into districts, and each district was in charge of a Ruling Elder

who attended to its spiritual wants and made report thereof to the Pastor.

In organizing their churches in those early times, and in erecting their Church buildings, great care was taken lest the limits of one Congregation should encroach on those of another. Hence when application was made to the Presbytery for the organization of a new Congregation, or the erection of a new Church building, the Presbytery would appoint what was called a "perambulating committee," who would measure the distance of ten miles from the nearest House of worship. And this usage continued until the unfortunate division in 1741, which rent the Church in twain.

Their Church buildings were of logs, of small dimensions and were built in the same style in which their cabins were builded. They were very plain, without ornamentation, were fitted up with benches to accommodate the worshippers, had a barrel-shaped pulpit, a clerk's box, and were without fire-places or stoves. The introduction of fire into our Churches is a modern improvement. In their attendance on public worship in the Sanctuary, even during the coldest and most inclement season of the year, and through deep snows, neither pastor nor people met with fire from the time of their leaving home until their return. And in attending on these services, it was no uncommon thing for both the pastor and the male members of the congregation to bring their rifles with them in case of an attack by the Indians.

The preaching was of the most edifying kind. The preacher did not entertain his people with mere declamation. He brought "beaten oil" into the sanctuary. And while he preached the doctrines of the bible, he did not overlook or fail to inculcate the duties of religion. In his public services in the pulpit he used a small pocket bible, with brief notes of his sermon placed inside of its pages. The singing was purely of a Congregational kind. The clerk, or precentor, occupied a place just below and in front of

the pulpit, and standing up in full view of the congregation would "line out" the psalm, and take the lead in singing some plain and simple tune, such as "Old Hundred," "Coleshill," "Dundee," "Martyn," "Eglin," while all the people would strike in with him. True, the music may not have been of the most scientific kind, or perfectly harmonious, yet it was praising God from the heart, and angels loved to hear it, while it was a service acceptable to God through Jesus Christ. The version of the Psalms which was in general use in the churches was Rouse's version.

And then their Communion. These were celebrated twice in the year—spring and fall. The pastor was generally assisted in this service by one or two of his ministerial brethren. The services connected with the Lord's Supper commenced on the Friday preceding; sometimes Thursday was observed as a day of fasting, humiliation and prayer, and were ended on Monday. Persons attended these Communion services from distant parts of the country, and oftentimes the assembled congregation would be so large, that while one of the ministers would be in the Church conducting its services, another of them would be preaching in the grove close by. These were seasons never to be forgotten by the children of God, and to which they loved to recur when God so graciously revealed Himself to them in the "breaking of bread."

The "Token" which was used on these occasions, was considered an important appendage to the Lord's Supper. It was a round piece of lead, or of some other metal, about the size and thickness of a dime, which was given to each communicating member by the minister or elders of the church on the Saturday preceding the administration of the Lord's Supper, and was again returned to the Elders after the communicants had taken their places at the table. The "Token" was a testimonial that the person holding it was entitled to this distinguishing privilege. In Scotland as in this country, as it has been said, ministers with their

congregations would meet in different churches to enjoy these Communion services; hence in order to distinguish those who had a right to come to the Lord's table from those who had no such right, each minister and his elders gave to their own members this token of admittance to this feast.

Nor must I overlook their funerals. These good men and women died just as others before them had died, and as others die, and *will* die. The grave has closed over them. Their bodies have returned to the dust. And greatly do we regret that there is scarcely a grave-stone to mark the place or places where they slumber in the dust. But it was of the "funerals" of the early settlers that I was going to speak; and briefly to say, that while they were conducted with all due decorum and proper respect for the dead, yet there were no religious services for the benefit of the living, either at the house or at the grave; and yet the spirit-bottle and the water-pail were freely circulated among those who came to pay this last earthly tribute of respect to the departed. We make no apology for these defects, yet they were in accordance with the customs of the times. Still, notwithstanding all this, they were a noble class of persons who first settled and lived and died in these parts of Conococheague. These Scotch and Scotch-Irish should never be forgotten by us. Justice has not been done to their memory. We read and hear much of the Pilgrims of New England, and from their memory I would be the last person to detract one single iota of praise. They deserve it all, and far, far more; but after all, are not the Scotch and the Scotch-Irish deserving of equal praise? If the memory of the Pilgrims should not be forgotten, should the memory of these early settlers of this valley be forgotten? Should they not stand beside, and do they not deserve to stand, side by side with our Pilgrim fathers?* And when the

*And what has been said of the Scotch and Scotch-Irish in this connection applies with equal force to the Germans who settled in the eastern counties of this State.

tribute of praise is given to the one class, is not the other class equally entitled to it? But the time is coming when full justice will be done to their memory. It may be slow in coming, but it will come most surely. Their character will be better understood than it has hitherto been. And their labors, and efforts and sacrifices to build up the Church in this Western world, and to found this Republic, will be more fully appreciated than they have yet been. And let us endeavor to live worthy so noble an ancestry, and carry out fully the principles which they loved and by which they were influenced !

CHAPTER II.

FROM THE ORGANIZATION OF THE CHURCH, A. D., 1738, TO ITS
REORGANIZATION AND PERMANENTLY SETTLED
STATE, A. D., 1767.

Settlement of the Country—Organization of the Church—Its Extent—Location of Church Edifice—Religious Controversy—Origin of Lower West Conococheague Church—The Rev. John Steel—The Settlement Broken Up and the Congregation Dispersed—Mr. Steel's Removal—Reorganization—Supplies—The Country Again Disturbed—Attachment to the Church—The Session.

This immediate part of Kittochtinny valley called "Conococheague Settlement," began to be inhabited by the Scotch-Irish from the North of Ireland about the year 1730. In their "fatherland" they belonged to the Presbyterian church. Among the first things which claimed their attention in this their new home, was the organization of a Church according to the faith of their fathers. This took place, A. D., 1738, and was styled, "Upper West Conococheague." So extensive was the territory which it covered that it embraced all the region which is now occupied by the Congregations of "Welsh-Run," "Loudon," and "Saint Thomas"

—about fourteen miles square. At this early period there were but few of any other denomination of Christians in this large field. The Presbyterian church was predominant. Its members were the first and almost the sole possessors of the soil.

Scattered over so great an extent of country it is not at all surprising that a diversity of opinion should have existed in regard to the location of the Church-edifice. The two most prominent places selected, were, the one near what is now known by the name of “Waddell’s graveyard” near Bridgeport, and which was then opened for interments in anticipation of the Building being erected there; and the other, at what is called “Church-hill.” In the spirit of compromise, and as being the most central and eligible location, the latter place was chosen. The warrant for the land was taken out by Messrs. William Maxwell and William Campbell. And thus for more than a century on that hallowed ground was the glorious gospel of the Son of God proclaimed.

It was a short time before this, that the Presbyterian Church in this country began to be agitated by a Religious controversy which resulted in a separation which continued seventeen years. Religion for many years had been in a low and languishing state. In the History of the Presbyterian Church by Dr. Hodge, it is thus described by an eye witness. “I doubt not,” writes the Rev. Samuel Blair, “but that there were some sincerely religious persons up and down; and there were, I believe, a considerable number in several congregations pretty exact, according to their education, in the observance of the external forms of religion, not only as to attendance upon public ordinances on the Sabbath, but also as to the practice of family worship, and perhaps secret prayer too; but with these things, the most part seemed, to all appearance, to rest contented, and to satisfy their consciences with a dead formality in religion. A very lamentable ignorance of the essentials of true prac-

tical religion, and of the doctrines relating thereto, very generally prevailed. The nature and necessity of the new birth were little known or thought of; the necessity of conviction of sin and misery by the Holy Spirit opening and applying the law to the conscience, in order to a saving closure with Christ, was hardly known at all to most. The necessity of being first in Christ by a vital union, and in a justified state before our religious services can be well-pleasing or acceptable to God, was very little understood or thought of; but the common notion seemed to be that if people were aiming to be in the way of duty, as well as they could, as they imagined, there was no reason to be much afraid. In consequence of this ignorance of the nature of practical religion," he adds, "great carelessness and indifference about the things of eternity; great coldness and unconcern in public worship; a disregard of the Sabbath, and prevalence of worldly amusements and follies existed."

About the year A. D., 1730, however, a visible change for the better began to take place. God from on high, poured out upon some of the churches the influences of the Holy Spirit; and the work thus begun, did not cease until all the churches in America were more or less operated upon. But while the Son of Man was sowing wheat, the Evil one was sowing tares. Many things took place in connection with this work of grace of a very questionable character. Good men and wise men differed in regard to it. And so far separated did they become in opinion and feeling, and so tenacious were they of their own peculiar views that they became divided into two parties. The friends of the revival were called, "New-side-men," or "New-lights;" while the others were called, "Old-side-men, or "Old-lights." These parties thus arrayed against each other, in the progress of the collision, became more excited and ardent. Animosity which had long been burning in secret, now burst into a flame. Old-side-men, under the influence of prejudice, regarded their opponents as a body of extrava-

gant and ignorant enthusiasts ; while the New-side, under an equally strong prejudice, regarded the Old-side-men as a set of pharisaical formalists. Undue warmth of feeling and speech, and improper inferences were admitted on both sides. And one act of violence led to another, until, at length in the year 1741, the highest judicatory of the church was rent asunder ; and the Synod of New York, composed of the New-side-men was set up in opposition to that of Philadelphia." But although they divided, Dr. Hodge remarks, "it appears that this great schism was not the result of conflicting views, either as to doctrine or church government. It was the result of alienation of feeling, produced by the controversies relating to the Revival." The effects of this state of things in the church at large, were felt here also. A division was the consequence. This occurred in 1741. Hence originated the congregation of "Lower West Conococheague," or what was called, "Welsh Run Church ;" but now "The Robert Kennedy Memorial Church."

Although a division was the result, it was what their situation as a congregation called for, it being much too extensive to allow frequent meetings in one place. And when effected, it was done with so much christian spirit, that both churches still adhering to the same Presbytery, were frequently represented in this Judicatory by the same commissioner.

In the year A. D., 1754, this church invited the Rev. John Steel to become its pastor. Mr. Steel having accepted the invitation, continued to exercise the pastoral office among this people for about two years, having charge also of "East Conococheague," now Greencastle. He settled at a time when the neighborhood was greatly disturbed by the Indians. General Braddock had been defeated, and the Indians, gathering fresh courage from this disaster, hastened to wreak their vengeance on the inhabitants of these then frontiers. It was about this time that Colonel James Smith, and Messrs. John McCullough and Richard Bard and his

wife were taken captive by them, all of whom were connected with this congregation (the latter three after their captivity) and whose thrilling narratives are recorded in "Incidents of Border Life," and which gives a good idea of the exposures, and hardships, and sufferings of the inhabitants of this region of country at this early period. In consequence of these frequent attacks of the Indians, the settlement was entirely broken up; the congregation was dispersed, and Mr. Steel left for other fields of labor.

Mr. Steel was born in Ireland, and was a licentiate of the Presbytery of Londonderry. Emigrating to this country in A. D., 1742, he put himself under the care of the Presbytery of New Castle. By the request of the Presbytery of Donegal he supplied the churches of Rockfish, Roanoke and Great Conewago, now Hunterstown, and Gettysburg, from which last named congregation he received a call to become its pastor, but after mature deliberation, declined to accept it. He was ordained to the work of the ministry by the Presbytery of New Castle, A. D., May, 1744, and was for several years located at New London. In A. D., 1754, he removed to Conococheague Settlement, and became pastor of this church in connection with that of East Conococheague. His pastorate in these parts was in troublous times. After having left this field of labor, he preached for a time at Nottingham, and then at York and Shrewsbury; and was afterwards called to the pastorate of the Presbyterian church in Carlisle, which he accepted, and where he continued to exercise his ministry until his death, which occurred August, A. D., 1779. Mr. Steel was a man of great intrepidity. It was a common thing for him to take his rifle with him when he went to the place of worship, and would have it standing by his side, ready for use in case of an alarm. When the yell of the Indian was heard in the neighborhood, it was not an unusual thing for him to gather together a company of riflemen and lead them, as their Captain, in pursuit of the marauders. "And

among the first companies organized in West Conococheague on the bloody outbreak of the Delaware Indians in 1755, the Rev. John Steel their pastor, was selected for its captain. This command was accepted by Mr. Steel, and was executed with so much skill, bravery and judgment as to commend him to the Provincial government, which appointed him a Captain of the Provincial troops which he retained for some years.”* In the war of Independence, Mr. Steel took an active and conspicuous part. At the very beginning of these troubles, in a meeting called in his church in Carlisle, of the citizens of Cumberland county, to concert means to carry forward the war when it was reported to the assembly that three thousand men were organized, armed and furnished for the contest, the Hon. George Chambers in his *Tribute &c.*,” says, that “the company which was in the lead was under the command of the Rev. John Steel.” He was called the “Reverend Captain.” Not by way of reproach; but as a title of honor. All revered him, and admired him for his bravery. His character was beyond reproach. He was esteemed as a christian man. He was regarded as a sound and instructive preacher and faithful pastor.

After the return of the people to their desolated homes, they reorganized themselves into a congregation, and received supplies from the Presbytery of Donegal, until in the years A. D. 1762 and 1763, the settlement was again disturbed by the irruption of the Indians, which had once more well nigh broken up the congregation. But though few in number, and laboring under great difficulties, they still clung to the church. And although it had scarcely an existence, still it lived to administer comfort to them, and to encourage them in their trying circumstances. They seem to have identified themselves so closely with the church from their first settlement in these parts, that they could

*Dr. Alfred Creigh's Archives.

not live without it. They seem to have caught the very spirit of the Psalmist; "They shall prosper that love Thee." Hence, when they were driven from their homes and from their "Meeting House," their wail was: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say: Where is thy God? When I remember these things I pour out my soul in me; for I had gone with the multitude; I went with them to the House of God, with the voice of joy and praise, with a multitude that kept holy day." Psalm xlii, 1-4. Thus were they called to pass through many changes and to experience many and great trials, until, in 1767, we find the church permanently established and in a more prosperous condition than it had been at any former period of its history. The following persons at this time composed the Session. Messrs. William Maxwell, William Smith, John McDowell, William McDowell, John Welsh, Alexander White, John McClelland, Jonathan Smith, William Campbell, Robert Fleming, Samuel Templeton.

How different is our condition from that of these early settlers! Their condition was one of toil and great anxiety and constant exposure to imminent danger; ours is one of comparative ease and safety, no one daring to molest us when in the exercise of our lawful rights and privileges. With them it was no uncommon thing to meet together for the worship of God in the sanctuary with their fire-arms in their hands and their swords at their side. To us belongs the high privilege of meeting together in the House of God without fear. The ancient Church was inclosed by a fortification, erected for the safety and protection of the inhabitants of the surrounding neighborhood—fit emblem of that safer, securer refuge which God has provided in His Son for the penitent believer, from the storms of Divine wrath and from the enemies of his soul.

CHAPTER III.

FROM THE SETTLEMENT OF JOHN KING, D. D., AS PASTOR, A. D., 1769, TO THE CLOSE OF HIS PASTORATE, A. D., 1811.

Dr. King Becomes Pastor—The War of Independence—The Church Bears Its Part in the Conflict—The Session—Mer-cersburg Laid Out and a Church Edifice Erected in Town—The Session—Dr. King Resigns His Charge—Results of Labors—His Life, Character and Death.

The church having been thus brought into a more prosperous condition, and its members feeling the importance of having a settled ministry among them, in 1768 invited Mr. John King, a licentiate under the care of the Presbytery of Philadelphia, to preach to them, with this in view. Mr. King having accepted the invitation, and having labored among them with much acceptance for several months, was at length ordained and installed as pastor of the church, A. D., August 30th, 1769. At the time of his settlement the congregation numbered one hundred and thirty families.

Dr. King commenced his ministry in exciting times. It was not long after he had entered on the work of the ministry in this church, until the whole community was thrown into a ferment by the following occurrence, which seriously threatened the best interests of the church. But he was the man to meet the emergency. And he did meet it manfully and fearlessly, and the storm expended itself without any serious results. In the year 1770, Colonel James Smith had been lodged in prison, in Bedford county, on the charge of murder which had occurred in an affray which had taken place in that county. For more safe keeping he was removed to the prison in Carlisle, His friends becoming exasperated at such treatment, and calling themselves "Black Boys," determined to go to Carlisle and attempt his rescue. Through the persuasion of the Colonel they desisted. On their return to Conococheague they met three hundred per-

sons who had set out on the same mission, so great, so intense, so general was the excitement throughout the whole settlement. It was on this occasion that the young Pastor delivered the following address to the congregation.* And it teaches two things: First, That he was a man of great moral courage; to stand up and deliver such an address, under these circumstances, and in the very place where this excitement was so intense, and when so many of his own congregation sympathized so deeply in the movement. And secondly, That Presbyterian ministers, were then, as they are now, law abiding men. This address embodies principles in regard to subjection to the Civil Magistrate which are as important now as when they were delivered on the occasion which called them forth. It may be added, that Colonel Smith was honorably and justly acquitted of the charge preferred against him.†

It was but a few years, as stated in a former chapter, after the occurrence of the event just mentioned, until the Colonies began to be agitated, from one extreme to the other, on the subject of their connection with Great Britain. The fires which had long been concealed were now beginning to give evidence of their existence. Great Britain had become more and more unyielding in her claims and unrelenting; and the American Colonies had become more resolute and determined to maintain their rights, and to defend them at all hazards. From these positions neither party would recede. The breach had become too wide to be healed. The crisis had been reached, and the country was in arms. The same spirit which pervaded the country at large, pervaded also the minds of the people here. The feeling of patriotism had been enkindled in their breasts, and was to know no abatement in its ardor, until the independence of these Colonies was achieved. In calling out this spirit and in fostering it, Dr. King was second to none

*See appendix A. †See "Incidents of Border Life," p, 67-70.

of the Presbyterian clergymen of his day. He not only volunteered his services, and went as Chaplain to the battalion which marched from this part of the country, but many were the addresses which he delivered in behalf of the liberties of his country. It may be interesting to place on record a specimen of these addresses which this patriotic minister made to the people in these trying times.* Such was the spirit of Dr. King, and such was the spirit of his people in these perilous times of our country's history. How highly should we prize our liberties which were so dearly bought by toil and treasure, and self denial, and sufferings, and death! How closely should we consider the connection which exists between these liberties and our own beloved church! And how earnest we should be to transmit these liberties and institutions to the generations which are to succeed us, as pure as we received them from those who have gone before us, and who have bequeathed them as the richest of earthly legacies to us.

In 1777 the following persons were added to Session: Messrs. Patrick Maxwell, Joseph Vanlear, Matthew Wilson, William Lowery, James McFarland and Henry Helm. In 1786 the town of Mercersburg was laid out by Mr. William Smith. Its population and that of the surrounding country increasing, and the original place of preaching being two miles and a half out of town, at what is now known as "Church hill," it was deemed expedient to have Divine services in this place. For this purpose this Church building was erected A. D. 1794; and for a number of years was without a ceiling, floor, pews, or pulpit. The ground on which it stands, and that which surrounds it, was given to the Congregation by the Hon. Robert Smith. In 1792, Messrs. William Waddell, Archibald Irwin, James Crawford, and John Holliday were added to the Church Session. And in 1799, there were added to it: Messrs. John McMullin,

*See appendix B.

John Johnston, Edward Welsh, William Reynolds, Robert McFarland, and John M'Cullough. And in 1800, Messrs. John Scott, Robert McDowell and James Dickey were added to it.

From the close of the war, after the state of public affairs had become more settled, until September, A. D. 1811, when Dr. King, in consequence of increasing bodily afflictions, resigned his pastoral charge, the state of the Congregation was peaceful and prosperous. At every communion season, its numbers of professing disciples were increased by new accessions. During the ministry of Dr. King in this Church, he baptized nine hundred and fifty persons; and there were received to the Lord's Supper four hundred and eighty. These numbers, however, are not strictly accurate, as the Doctor's infirmities during the latter part of his pastorate were so great that the church Register was imperfectly kept. There were persons baptized and admitted to the Lord's Supper, whose names are not recorded. Dr. King was a man of piety, social in his disposition, an edifying preacher, sound in the faith, faithful as a pastor, and of varied acquirements. His labors were owned of God, and eminently blessed in building up this church. His memory still lives in the grateful recollection of many who are the descendants of those who were connected with this church in the days of his ministry.

It may be interesting to know something more of this godly minister, who was second to none in his day in the Presbyterian church in this country. For this purpose we will avail ourselves of a brief memoir penned by himself, and extending to the tenth year of his pastorate in this church, and of a memorial sermon which was preached by Dr. John McKnight, his intimate friend and companion, at the request of the Congregation.

Dr. King thus writes: "I am now nearly thirty-nine years of age, being born December 5th, 1740. The wonderful providence of God has long spared my life—a life dishon-

orable and unprofitable! Oh, that my soul may be deeply humbled in the review of such a vain and froward, such a slothful and inactive life as I have spent, while I here record my thankfulness for that goodness and mercy of God, that has educated and protected me, that has so long spared me notwithstanding my innumerable provocations of him, that has in any degree fitted me for some usefulness in the world, that has given me at least talents which might be profitable for the good of my fellow men, and especially so if I had improved them as I ought; and let my soul be thankful that I have been made acquainted in any comfortable measure with that amazing way of salvation in the gospel of the Lord Jesus Christ, and that, through the providence, and I hope through the grace of God, I have been brought to be a preacher to others.

It is impossible for me to recollect or record all the instances of the goodness of God to me, his unworthy creature and unprofitable servant. No more can I call to mind the innumerable instances in which I have dishonored him, through my sinful life. But these I must remember, for I know and feel them; and oh that that gracious God, who has been so liberal in his goodness, would deeply impress my heart with a sense of them, and awaken in my soul that love and thankfulness and praise which becomes a creature so highly obliged! Let me from henceforth take a more particular notice of the goodness of God, and not in that careless, unfeeling manner I was wont; but with all my heart acknowledge it. Let me with care and exactness observe his dealings toward me, and that which may be most remarkable in my own temper and conduct toward him, and labor to improve in humility, heavenly-mindedness, and holy walk with God.

Robert King, my father, whom I believe to have been a pious man, was careful to educate me in the principles of the religion of Christ, and inculcate the necessity of holiness and faith in order to salvation. When I grew up, I recol-

lect that I was sometimes exercised very seriously with the consideration of eternity, and the necessity of preparing for it; with the thoughts of sin and my liability to misery, which led me to the exercise of prayer, in which I fear I too much rested, though I had found my heart sometimes much softened, and thought I had some freedom in receiving and resting on Christ for salvation. The sins of my heart and frequent falls prevented me from forming any conclusive judgment that my heart was good, though I had some hope that I had such a view of my sins as had led me to Jesus Christ, and that I had a prevailing love to God and holiness.

When I was about thirteen years old I was put to the Grammar school, at which I continued until I had read the Greek and Latin classics, Logic, Metaphysics, and Moral Philosophy. After this, my father not judging that he could bear the expense of sending me to College immediately, I came to West Conococheague, in Cumberland (now Franklin) County, where I spent almost three years in teaching school, during which I initiated some boys in the Latin language. During this time I was, in general, too careless about the exercise of religion in my own soul, and recollect not anything very remarkable about such exercises, until at the celebration of the sacrament of the Lord's Supper, at East Conococheague, by the Rev. Messrs. Steel and Roan—the first time that I had joined to partake in that solemn ordinance—when I found myself unusually impressed with the concerns of religion, and the exercise of prayer before and in the work of communion during the service, had much freedom in devoting myself to Christ and receiving him. Yet still, afterwards, I had reason to complain of my heart, as careless about religion, and too vain and prone to diversions and unprofitable and hurtful pastimes, as well as inclined to know sin too much.

The Indian war increasing in 1763, my sister that lived here being killed by the Indians, and the school declining, I quitted this part and returned to Little Britain, in Lancas-

ter county, the place of my birth and education. There I continued until the middle of the fall of 1764, in great perplexity about the manner of life I should engage in. I had often entertained a thought of the ministry, but for many winters had been prone to a hoarseness, and my voice, weak at best, I concluded, after much exercise in prayer for light in the determination, to lay that aside and apply myself to the study of physic. I went to Philadelphia, and there agreed with Dr. John Boyd as an apprentice. Returned home, and set off for Baltimore, where I continued near three months, when Dr. Boyd, who had been in Philadelphia for the recovery of his health, returned home. I found that the place did not suit me, as he, at that time, dealt as an apothecary, and followed not the practice of medicine. I again came home, after much loss of time and money, and still intent on the practice of medicine, went to Philadelphia, applied to Dr. Kearsly, and had nearly agreed with him, which probably would have fixed my condition in that way; but in the meantime was led, by the advice of my first Latin master, Thomas McGee, to go and consult Dr. Allison, Vice Provost of the College, on that head. The Doctor advised me warmly to desist in my attempts towards physic, and to enter College with a view to the ministry. I reflected on the various providences with which I had been exercised in the matter, and followed his advice. I entered College May 6th, 1765, and commenced A. B., May 20th, 1766. Having returned home, I applied myself to the study of Divinity until March 11th, 1767, when I entered on trials for the ministry in the Second Philadelphia Presbytery, and was licensed to preach on the 13th day of August following. The most of that fall and ensuing winter I preached at New London, in the bounds of the New Castle Presbytery, having paid a visit to West Conococheague before winter. Near the opening of the spring, I was invited to Conococheague, by the congregation of which I am now the pastor. After accepting this call, I was received on trials in the

Donegal Presbytery. April 11th, 1769, I delivered my first trial discourses; and on the 30th day of August following was ordained and installed as Pastor of the Church of Upper West Conococheague. During all these changes, my exercises about religion had been various, but a prevailing desire to glorify God in being useful to immortal souls, I trust, was my ruling motive in entering into this great and awful service; while the consideration of the prementioned providential dispensations, the talents which God has given me, (which however small in comparison to others), I thought might render me, through grace, of some use in the Christian church, and the unanimous call of this people, led me to think it my duty to enter on this work. O, may God forgive my innumerable neglects and miscarriages in it, and strengthen my dependence on his all-sufficient grace, to enable me for the future more faithfully to discharge the important duties of it!

Having settled in this Congregation in June, 1768, I was married to Elizabeth McDowell, the third daughter of Mr. John McDowell, of this place, on April 2d, 1771, and have continued in the enjoyment of agreeable circumstances until now. I had been always healthy and visited with no considerable sickness, until in September, 1775, when I fell into a dangerous fever." Thus far we have given Dr. King's autobiography. We now follow Dr. McKnight in his memorial sermon.

"Dr. King was pastor of this church forty-two years. During the last six years of his life, he labored under a rheumatic complaint, with which he was severely afflicted, and which baffled every medical application. For four years, however, of this time, he continued to exercise the office of the ministry, in the latter part of which, his limbs were so enfeebled that he was not able to stand, and officiated in a chair fixed in the pulpit. Finding his complaint still increasing, and his prospects of usefulness, in a public capacity, at an end, he resigned his charge September, 1811.

His complaint continued to increase, and his bodily strength to decline, until he became utterly helpless. Some time before his death he was seized with a violent fever, which brought his natural life to a close. He died July the 15th, A. D. 1813, in the seventy-third year of his age.

Dr. King was a man of good natural parts, which he diligently cultivated. And, in particular, from the time of his being settled in the ministry, being placed in favorable circumstances for study, he industriously improved what time he could redeem from the immediate duties of his office, in acquiring the knowledge of all those branches of literature and science which tended to respectability and usefulness. Besides being a good Latin and Greek scholar, he had a competent acquaintance with the Hebrew and French. He had studied Natural and Moral Philosophy, Astronomy, Mathematics and Logic with attention, and had a considerable general knowledge of Chemistry. He had paid considerable attention to Ecclesiastical History. With Divinity and its several branches, he was well acquainted. Influenced by his well-known and established character, as a Scholar and Divine, the Trustees of Dickinson College, at one of its first commencements in the College, viz.: in 1792, conferred on him the degree of D. D. He was Moderator of the General Assembly in 1792.

Dr. King was the author of several small publications, particularly a Catechism, for the instruction of youth in the principles of the Christian religion, and more especially calculated to fortify them against the spirit of scepticism and infidelity, which, at the time of its publication, threatened to corrupt the principles and morals of many; of some pieces in the Assembly's Magazine, on the subject of a man's marrying his former wife's sister; of a Dissertation on the Prophecies, referring to the present time &c. As a companion, Dr. King was sociable, cheerful, and instructing. As a friend, he was sincere, affection-

ate, uniform and faithful. In his principles, Dr. King was strictly orthodox; a uniform and warm friend of the great doctrines of grace. His piety was rational and warm. His life fully corresponded with his profession, and he left behind him a character unsullied by a blot. He evinced an increasing concern for the interests of Zion; and so far from being of a bigoted or contracted spirit, he held friendly intercourse with persons of different denominations, and was ready to countenance and encourage all who appeared desirous of promoting the cause of religion. He was ready to distribute, and willing to communicate to every real object of charity that presented itself, and to such literary institutions as promised to be useful. Though his afflictions were severe and of long continuance, and though he was considerably advanced in years, yet he retained, until near the close of his life, his intellectual powers, very little impaired. His mind was still vigorous and active.

Let us now, continues Dr. McKnight, proceed to take a view of his mind under his affliction, and in prospect of his approaching dissolution. And here, I shall introduce a communication on the subject, from Mr. Elliott, your present worthy pastor. "I visited Dr. King," remarks Mr. Elliott, "some weeks before his death, and during his last illness. He entered into an animated conversation with respect to his views on religion, and the peculiar experiences of his mind. He spoke in exalted terms of the doctrines of grace as the only foundation of a sinner's hope. He said he could see nothing in his past life which afforded him any ground of dependence, and that he had no hope from any other quarter but from the glorious scheme of redemption as revealed in the word of God. 'No other way!' said he; 'Nothing will do but this!' He observed that he frequently felt a desire to be more fully acquainted with the glorious character of God, than what perhaps, was justifiable. He believed Christians ought to be careful not to transcend the limits assigned them in the

word of God; adding, that the Word was our only standard and directory with respect to the great mysteries of religion, and that to it we ought to keep close. During the intervals of fever, when his mind was capable of regular exertion, he said, he was generally engaged in prayer for himself and others. He was much afraid that he was too desirous to depart. He longed for the time when he should be delivered from his affliction; but he frequently observed that he strove and prayed against an improper solicitude, wishing to wait the Lord's time. About two weeks after the above conversation, and about ten days before his death, I was present at his bedside, and upon his complaining that he suffered much, I observed, that I hoped he received abundant support from above. 'O yes,' said he, 'I am greatly supported.' He then observed, that he had been strongly tempted, some time before, to doubt with respect to the foundation of his hopes, and whether that system of truth on which he had built his faith was agreeable to the Word of God. Convinced that he had, long ago, carefully examined into the ground of his belief, he sought comfort in prayer to God, and it was not long until he experienced it. "I have now," said he, with a tear of joy sparkling in his eye. 'I have now no doubt of my love to God. He is the most glorious of all objects. None can be compared to Him!" Thus lived and thus died this servant of the Lord. Both in his life, and by his death, he has borne honorable testimony to the religion of Jesus, of which he was a professor, and of which he was a minister. Having done much to advance the kingdom of his Master among his fellow beings, and having suffered much in the orderings of His providence with cheerful submission to His will, he has "fallen asleep in Christ," and has been "gathered to his fathers, like as a shock of corn cometh in, in his season."

His remains are interred in the Cemetery at Church-hill, where stood the church buildings, in which he so long and so faithfully preached the everlasting gospel of the Son of

God. A tomb stone has been erected over them by his loving people, bearing this inscription :

“As a tribute of respect, to the memory of the Rev. John King, D. D., upwards of forty-two years the able, learned and faithful pastor of the Congregation of Upper West Conococheague, whose life exhibited the beauty of holiness; whose death declared the triumph of the Cross, this monument is erected by the grateful children of his pastoral care.”

“They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.”

CHAPTER IV.

FROM THE COMMENCEMENT OF THE PASTORATE OF DAVID ELLIOTT,
D. D., OCTOBER 7TH, A. D., 1812, TO THE CLOSE OF IT,
OCTOBER 29TH, A. D., 1829.

Dr. Elliott's Call to the Pastorate—Birth, Education, Religious Training, Conversion, Licensure, Ordination and Installation—The Church at St. Thomas—The Session—The Sabbath School—The Social Prayer Meeting—The Church Edifice—The Congregation's Prosperous Condition—A Change and the Causes Thereof—The Church at Loudon—A Change in the Times—Prevailing Sickness and Deaths—The Session—The Female Home Missionary Society—Revival of Religion—Dr. Elliott's Resignation of his Pastoral Charge—Subsequent Life and Labors—Death—Memorial Sermon and Resolutions.

Dr. Elliott was born in Perry county, Pennsylvania, February 6th, 1787, and was the son of Thomas Elliott and Jane Holliday, who were of Scotch-Irish descent. His mother was a woman of decided piety, and to her mainly, did he ascribe his conversion. He received part of his edu-

cation in the Classical school in Tuscarora Valley in charge of Rev. John Coulter, and part of it in the Classical academy in Mifflin, Pennsylvania, in charge of Mr. Andrew K. Russell. Subsequent to this, he spent one year as the assistant of Dr. Matthew Brown in conducting a Classical academy in Washington, of this State. Leaving Washington, he entered the junior class in Dickinson College, Carlisle, where he was graduated September 28th, 1808. And now, having decided to give himself up to the work of the Christian Ministry, he prosecuted his theological studies for the first two years under the direction of his pastor, the Rev. John Linn; and the last year of his theological course he prosecuted under the direction of Joshua Williams, D. D., of Newville, Pennsylvania. He was licensed to preach the gospel, by the Presbytery of Carlisle, September 26th, A. D., 1811. After which, having preached to the congregation of Upper West Conococheague, he was invited by a unanimous call, to become their pastor. This call being accepted, he was ordained and installed the pastor of this church, October 29th, A. D., 1812. On this occasion, John McKnight, D. D., preached the sermon, and Rev. David McConaughy presided and gave the charges to the pastor and the people. May 12th 1812, he was married to Ann West, the daughter of Mr. Edward West, of Landisburg, Perry county, Pennsylvania, a union which continued for fifty-eight years. When Dr. Elliott entered on his work in this congregation, it numbered one hundred and thirty-seven families. The public services of the Sanctuary on the Lord's day were equally divided between the two churches.

The St. Thomas Presbyterian church was organized in 1813, most of the families and members of which were connected with this church. This new organization was found to be expedient on account of the increase of the population in that district of country and of their distance from Church-hill and Mercersburg, which rendered it inconvenient for them to attend upon the public means of grace. In

1814, December 11th, the following persons were added to the Session: Messrs. Thomas McDowell, David Dunwoody, and John McCoy, of John.

In 1816 the Sabbath School was organized. It was begun amidst difficulties and discouragements. At this early period it was a new thing in the Christian Church in this region. But by the perseverance of the few who had undertaken it, not only did they witness its beginning, but in due time, with the blessing of God upon their labors, they were permitted to see it in full and successful operation. And from that time to the present, though attended with many fluctuations, its exercises have never been suspended for any length of time. Major John Brownson was its first Superintendent. His successors were Mr. James McDowell, Dr. Alexander Speer, Thomas Creigh, (pastor), Dr. Traill Green, Rev. Edward D. Yeomans, Thomas Richards, John T. Dick, Andrew L. Coyle, John McDowell and Oliver L. Murray, who has held this position for the last eighteen years, and still holds it.

The year A. D. 1818 is memorable in the history of this Church for the establishment of the "Social weekly prayer meeting." The circumstances which led to its formation are thus related in a letter from Dr. Elliott. "The want of some meeting of this kind had been sensibly felt by me, from the time of my settlement, but the difficulty of getting suitable persons to lead, prevented an earlier attempt to organize one. After the removal of Mr. James McFarland to town, it was a subject of frequent conversation between him, Major Brownson and myself. Finally, one Sabbath afternoon Mr. McFarland, Mr. George King, Major Brownson and myself were together at Mr. McFarland's. The Prayer meeting became the topic of conversation, and it was agreed that we would attempt its organization. This being agreed upon, I remarked to them that it was the best time to begin immediately, and that we would date the commencement of the meeting from that afternoon. This

was assented to, and after spending some time in social prayer, we adjourned to meet again the next Sabbath afternoon, or perhaps that day two weeks. In the meantime we mentioned the subject as we had opportunity, to several of those who, we supposed, would favor the object. A few additional persons attended the next day; and in a few weeks the meetings were so large that we held them in Mr. Cowan's shop. In these meetings we had many delightful seasons." And thus, from this small beginning, did one of the most important means of grace in this Church take its origin. And from that time onward has it been continued; sometimes flourishing and at other times languishing; but at all times a source of richest consolation, and a means of quickening and encouragement to those who attended it in a proper spirit.

The Congregation having so increased in the number of its families, it was found necessary to erect a new house of worship in the country. This took place in 1819, and was opened for public service January, 1820. The Church edifice had been twice enlarged, but was still insufficient to accommodate the Congregation. The cost of the building was six thousand dollars. At this time the Congregation was in its most prosperous condition externally. It numbered over one hundred and seventy families, and had connected with it two Bible classes—the female consisting of one hundred and seven members, and the male of seventy members. This prosperous state of things, however, was not of long continuance. A change ensued, which, carrying its influence through a series of years, so greatly diminished the Congregation in numbers, that it never fully recovered from it. The following causes may be mentioned as bringing about this change:

(1.) The organization of a church in Loudon. This was effected in 1820, and was the means of taking off a number of families which had been connected with this Congregation. After it was organized, it enjoyed for several years

the ministerial labors of Rev. Isaac Keller, in connection with McConnellsburg, and subsequently those of Rev. Robert Kennedy; but it has since become extinct. (2.) Another cause was a change in the financial world. Prior to this everything appeared to be in a condition the most prosperous. Providence had smiled upon the labors of the husbandman, and the earth had yielded her abundant stores. Our commerce was whitening every sea, and our manufactories were accumulating vast wealth for their owners. The expansion of the credit system was never greater; debts were contracted, and our citizens were in the full tide of prosperity. But reverses came. The smiles of Providence were withdrawn. Judgment began to be mingled with mercies. The "pressure" became universal throughout the whole extent of our Country. It was felt here also. Not a few of our farmers, who had purchased their lands at enormous prices, and others who had made improvements at great expense, were so affected by this "change of times," that to meet their liabilities, their *all* was swept from them. It is supposed that by this reverse of fortune, more than half a score of the best families and largest supporters of this Congregation were almost entirely ruined in their temporal circumstances. O, that men would profit by the past! How vain and fleeting are all earthly possessions! "Riches make to themselves wings and fly away!" (3.) But there was still another cause, which was far more severely felt in this direction than either of the preceding. In the years 1821-'22 and '23, an epidemic sickness prevailing to so great an extent that the surrounding country resembled a vast hospital. The number of those in health, were almost insufficient in many places, to take care of the sick. The effect of this visitation was, that in the second named year, twenty-seven died; and in the following year, forty-five—thus aggregating in two years, seventy-two persons, and of these seventy-two persons, many of them were members of the church in full communion; many were heads of families; and some of

them the most liberal supporters of the gospel. "During this scourge, the faithful shepherd of the smitten flock employed every day of the secular week in spiritual and other ministrations to the sick and dying, even against the protest of his physician, who predicted that he would be a victim. But God beheld his faith and sheltered him from harm."

The following persons were added to the session, May 13, A. D., 1822, Messrs. John Brownson, John McCoy, (of Robert), and William Crawford. In 1825, the "Female Home Missionary Society was organized. At its first formation it numbered eighty-three members ; at the present time about sixty. The total amount of funds contributed since its organization, is, seventeen hundred dollars. None of its original members are now living within the bounds of this congregation. And it is worthy of remark, that probably, there is not another society of the kind within the bounds of our Church which has been in existence for so long a period. May it continue in existence for untold years to come! The fruits of these offerings of love to the Lord, eternity alone will reveal.

In 1826, June 20th, Messrs. Alexander McCoy and James Culbertson were added to the Session. The year 1828 is memorable in the history of this Church for a Revival of religion. The history of this interesting work of grace is given in these words by Dr. Elliott. "It was in the fall of 1828, that God visited this church with a season of reviving grace. The work was chiefly confined to that branch of the church which was in town. It commenced rather suddenly, and to me unexpectedly. I had been mourning over the low state of religion, particularly the worldly spirit that prevailed. On the Sabbath preceding the meeting of the Presbytery at Newville, I preached on the "Parable of the Talents." I felt unusual liberty, and a deep and solemn concern for the salvation of sinners. The people appeared very solemn, and tender. At the Prayer meeting in the afternoon, there was great solemnity, and some weeping.

Having seen these things several times before, I attached no great importance to them. The next day, I left for the Presbytery; reported to the Presbytery a low and formal state of religion; remained abroad the next Sabbath, assisting with a Communion service; and returned home early the following week. No sooner had I reached home, than I was greeted with the intelligence, that their prayer meetings in town, seemed to be visited with the special tokens of God's presence; and that the solemnity and tenderness which appeared on the Sabbath before I left, had increased, and that many evinced great anxiety about their souls. I immediately proceeded to town, and found all to be as stated. Religion was the engrossing subject of conversation, and the people of God prayed in a manner very different from that in which they had done before. Things progressed in this way for some time. The work did not extend, as I expected it would, through other parts of the congregation, although there was some increase of attention on the part of the people generally." As the fruits of this work of grace, it may be stated, that twenty four persons were added to the Church on profession of their faith.

But Dr. Elliott's labors in this part of our Lord's vineyard were about to come to a close. The Lord had need of him elsewhere; and he was not "disobedient to the Heavenly call." During his ministry in this church which covered a period of more than seventeen years; he Baptized, six hundred and fifty five persons: and there were received to the Lord's supper, three hundred and forty persons—on profession, two hundred and sixty one; and by certificate, seventy nine.

Dr. Elliott having received a call from the Presbyterian church in Washington, Pennsylvania, and having accepted it, his relation to this church was dissolved by the Presbytery of Carlisle, October 29th, A. D., 1829. The resignation of this pastoral charge on the part of Dr. Elliott was made after much earnest prayer to God, and great delibera-

tion in regard to the path of duty. His people were devotedly attached to him. He was to them all that they desired him to be as a pastor and preacher. As a preacher he was instructive and edifying; as a pastor he was sympathizing and laborious; as a friend he was social and reliable; and as a man he was godly and exemplary in all his conduct. It was therefore with the deepest grief that they consented to the severance of a tie which had bound them so long and so closely together. Nor was the separation less painful to him. Speaking of it to a friend, in after days, he remarked: "This separation from this people has cost me more painful feeling than any one event in my life." But it was the will of the Lord, and his subsequent life clearly manifested that in leaving this church, and in entering on other fields of labor, he was led by the Spirit of God.

We may add in regard to Dr. Elliott's after life; that having removed to Washington, and having entered on his pastoral work in that Congregation, he was after a short time called to the presidency of the College in that place which was in the lowest state of decline. By the blessing of God on his efforts he was not only enabled to resuscitate the College and bring it into a high state of prosperity; but as a pastor also, in building up the Church he was also greatly successful. But the great Head of the Church had still another and a different field of labor for him. Hence, at the meeting of the General Assembly, May, 1835, he was called to a professorship in the Western Theological Seminary in Allegheny city, Pennsylvania. But he could not see his way clear to accept this position to which he was called, for nearly one year. Having, however, accepted it, he was inaugurated and entered on his work in June, 1836; but his relation to his church was not dissolved by Presbyterian action until the following October. In this new field of labor, Dr. Elliott spent the remainder of his days. The last four years of his life, in consequence of growing in-

firmities, he was released from active duty; was appointed "Emeritus Professor," in giving pastoral counsel to, and in prayer with the students.

Well and truthfully does James I. Brownson, D. D., in his Memorial Address" thus speak of Dr. Elliott in this relation: Its long continuance, its incessant watching, its various and assiduous labor, and its honor and success belong to the written and unwritten history of the Seminary which, with God's help he redeemed from destruction, bore along the path of its unparalleled trials, and at length beheld it with his own eyes, established and prosperous. He came to it in its adversity, from a pleasant and growing charge. He bowed under its burdens with a trustful heart. His faith looked through its clouds of discouragement, to read its future in the promises of a covenant keeping God. Upon its altar he laid his best offerings of talent and scholarship, zeal and prayer. He has many witnesses of his fidelity before the throne. He has hundreds more lingering on earth behind him. He is dead, but the Seminary stands to commemorate him, and its sons are proclaiming throughout our land, and in the dark places of the earth, full of the habitations of cruelty, the truth of God which fell from his lips."

Other positions, besides these, Dr. Elliott was called to fill, which show the high esteem in which he was held by his brethren in Christ. Not unfrequently was he called to preside as Moderator over Presbytery and Synod, and was a member of some of the most important committees of these Church judicatories and of the Boards of the Church. He was also chosen to be Moderator of the General Assembly, and presided over its deliberations when the disruption of the Church took place, in 1837 and 1838. It was a difficult and delicate and greatly responsible position to occupy. It required a very large measure of human wisdom, firmness and christian courtesy. And yet he was fully equal to the emergency. And while under the force of circum-

stances, he approved of the division of the Church at the time, although deeply regretting it; yet when the time for reunion came, on the basis of the standards "pure and simple," no man in the Church took a deeper interest in it, and exerted a greater influence to bring it about.

Thus lived and thus labored this godly man and minister of Christ, until he had completed his eighty-seventh year when, on the 18th day of March, A. D., 1874, he sweetly fell asleep in Jesus. Among the last things which he penned was the following to a friend, a few weeks before his death, and on the day preceding his birth-day, which may be considered his dying testimony. "This, therefore, is the last day of my eighty-seventh year. How my present state of health may terminate, I cannot, of course predict. Although I am somewhat stronger than I was weeks ago, I hardly venture to hope for any great increase of vigor. As to this, I feel willing to leave it with all other and higher interests, in the hands of my covenant keeping God. Death is a very solemn event, but it has long been familiar to my thoughts, and I hope that through the abounding mercy and grace of God I shall be sustained in that solemn hour.

Memorial services were held in this Church on Lord's day, March 29th, 1874. The Church was draped, and a sermon on the life, labors and character of Dr. Elliott was preached by its pastor, from II. Kings I. 7; "My father, my father, the chariot of Israel, and the horsemen thereof;" The following is an extract from this sermon: As a man, Dr. Elliott was not a genius; nor was he possessed of any remarkable originality of mind. No one faculty of his mind stood out in undue prominence; but there was a harmonious blending of all the faculties of his mind so as to form one complete whole. He possessed a well disciplined mind and one that was well balanced. He was a man of remarkable good common sense. And all these things made him a judicious and safe counselor. He was not hasty in coming

to his conclusions. He looked at things in all their bearings and surroundings. And so he was not often mistaken in his judgment. He was a man of great firmness of purpose, and would conscientiously follow his convictions of duty. And yet with all this, his views were large and liberal, and did not partake of the illiberal and exclusive. He was an earnest man in whatever he engaged; and though in its execution he went forward in an unpretending, noiseless manner, yet for all this it was no less effective in accomplishing the end he had before him. As a member of our Church judicatories, he took the highest rank, and was one of our ablest debaters. He seldom failed to carry his point. And yet, it was not for fame's sake, but for the truth's sake, he would throw his whole soul into the discussion.

The piety of Dr. Elliott was of a marked character. Nothing demonstrative, or noisy, or boisterous about it; but quiet, unobtrusive and intelligent. Not enthusiastic; but steadfast and fixed, showing his faith more by his works than by what he would say. And yet, we think, that in the evening of his life, his piety became much more mellow as he advanced in years and drew nearer to eternity. He had been brought through many and great trials, all which seemed to be greatly sanctified to him, and to have more and more prepared him for his everlasting rest beyond the grave. He was well preserved, both mentally and physically, to a great age. And when death came, he came to his grave in the joyous hope of a blessed immortality. We thank and praise the Lord that he was spared to the Church for so many years, and that he was enabled, through Divine grace, to do so great a work. We glorify God in him.

As a Church, we ought to feel that a very close tie between Dr. Elliott and it, has been severed. For more than seventeen years he was the faithful counselor, the sympathizing friend, the under shepherd among this people, solemnizing their marriages; preaching to them the word of everlasting life; administering the Sacraments of Baptism and the Lord's

Supper; directing inquirers; comforting the sorrowing; warning the careless; visiting the sick and burying the dead. And yet of all the three hundred and forty persons who were received into the Communion of the Church during his ministry among us; but four of them are with us now. All the rest have died, or have removed beyond the bounds of this Church.

“Love, rest and home,

“Sweet home !

“Lord, tarry not, but come !”

The following paper was adopted by the Session of this Church in regard to David Elliott, D. D., L. L. D., a former pastor of this church :

With feelings of sorrow we record the death of our venerated father and friend in Christ, David Elliott, D. D., L. L. D., who departed this life in Allegheny City, March 18, 1874, in the eighty-eighth year of his age; and who had been the pastor of this Church from October 7th, 1812, to October 29th, 1829. Dr. Elliott made full proof of his ministry. He was faithful and diligent, and earnest, as a pastor and preacher. His labors were greatly blessed in this part of our Lord's vineyard. His life was without a blemish. He was greatly beloved.

While we thus sorrow for his departure, we feel thankful to the great Head of the Church that his life was spared so long,—a life of great usefulness; and that for so long a time this Church shared his labors.

While we sympathize with his family and friends, and the Western Theological Seminary, (of which he was an honored professor) in this bereavement, our prayer is, “Let us die the death of the righteous, and let our last end be like his.”

CHAPTER V.

FROM THE BEGINNING OF THE PASTORATE OF REV. THOMAS
CREIGH, NOVEMBER 17TH, A. D., 1831, TO THE PRESENT
TIME, JULY 4TH, A. D., 1876.

*The Interval—Congregation Incorporated—Thomas Creigh—
His Birth, Education and Church Connection—Licensure,
Ordination and Installation—Revival—Session—Female
Sewing Society—Revival—Division of the Church—Church
Edifice Remodeled—Services in Town—Chapel Built—Re-
vival—Session—Church Refitted—Loss of Members—Dea-
cons—Church Bell—Cabinet Organ—Civil War—Mite So-
ciety—Legacies—Failing Health and Resignation—Church
Refitted—Session—Hymnal—Revival—Salary—Changes—
Results and Statistics—Conclusion.*

After the resignation of Dr. Elliott, the Church was without a pastor for two years. Supplies were had from the Presbytery, and other ministers were invited by the Session to supply the pulpit. During this interval, the number of persons Baptized was twenty-six, and there were added to the Communion of the Church, twenty-five persons. The Congregation was also incorporated by the Legislature.

The Rev. Thomas Creigh, who was now called to the pastorate of this church, was born in Landisburg, Perry county, Pennsylvania, September 9th, A. D., 1808, and is the son of Dr. John Creigh and Eleanor Dunbar. I received my Classical and Collegiate education in Carlisle, Pennsylvania, and graduated in Dickinson College, September 24th, A. D., 1828. Made a profession of religion in the First Presbyterian church in Carlisle, under the pastoral care of George Duffield, D. D., May, 1828, and commenced the study of Theology under his direction in the fall of the same year; and having spent the winter of 1829 and 1830 in the Theological Seminary in Princeton, New Jersey; was licensed to preach the gospel of our Di-

vine Lord, by the Presbytery of Carlisle, April 12th, A. D., 1831. Being licensed, I was appointed by the Presbytery to supply this church the first Sabbath in the month of August following. Having preached with some degree of acceptance, I was invited by the Session to return and occupy the pulpit for another Sabbath. To this I consented with great reluctance. It had been intimated to me, that a number of persons in the Congregation had expressed a desire to invite me to become their pastor. But the impression made upon my mind on my former visit was altogether adverse to such a movement. The Congregation itself was a large one, and was made up of many persons in advanced life, and who had passed middle age, persons too of intelligence and large experience, and who had been favored with pastors of more than ordinary standing; and, I so young—only in my twenty-third year, and of but little experience, and having had a very limited acquaintance with men and things, I greatly hesitated about making them another visit. However, I laid the case before my venerated friend and pastor, Dr Duffield. His reply was: "Thomas, it may be the call of God; take care what you do; it may be with you as it was with Jonah." This was enough. I came. I preached. I was called by a unanimous vote to become the pastor of this church.

The call was presented to me by elder Thomas McDowell, and after mature deliberation, and earnest prayer to the Lord for direction, it was accepted; but on two conditions.

The first, That Baptism shall not be administered to children unless one of or both the parents are communing members of the Church. And the second was, That I was to have a vacation for myself of one month in each year. The commissioner assured me that the Session were of one mind on the Baptismal question and would make the change, and that the Congregation would cordially acquiesce in the latter. I found it to be so. And the very first meeting of the Session after my becoming the pastor of the church, a

resolution in accordance with these views on the subject of Baptism was introduced and unanimously adopted.

The ordination and installation services took place in the Church in town, November 17th, A. D. 1831. The Rev. John McKnight preached the sermon, Henry R. Wilson, D. D., offered the ordaining prayer, and the Rev. Robert Kennedy presided and gave the charges to the pastor and the congregation. The state of my mind in view of the fearful responsibility I was about to assume, was of the most trying kind. Under the pressure of such feelings I wrote to elder John Brownson, who was at that time the Clerk of the Session, and who had notified me of my election. To this letter, elder Brownson thus replied: and I treasure up this letter as one of the most precious in my letter-cabinet. It is full of wise counsel and encouragement. "The view you take of your responsibility is correct; but, sir, have you not the promise of your Master to rely upon for assistance and direction; and if it is His will to call you to take these responsibilities on you, as we hope and trust it is, will He not give you strength and direction for the accomplishment of whatever is His will toward both you and us? With respect to those with whom you will be associated in the government of this people, I can only say, that hitherto they have been harmonious, and appear to act under a sense of their own responsibility, and I flatter myself that that harmony and peace which have hitherto prevailed, will yet prevail, if we are faithful to the Master, to ourselves and to the people over whom we are made overseers. The oldest among us feel the necessity of the teaching and direction of the Head of the Church, and would never desire to be left to ourselves. And, sir, although you are young in years, recollect, so was Timothy, whose duties must have been as arduous, and his responsibilities as great as yours, and I do hope, no man will despise your youth. I think you have the prayers of God's people among us, and I have no doubt we have yours, and on Him we must rely."

But while all this was encouraging; on the other hand there were discouragements. Leaving my father's house to enter on my new field of labor and to find a home among strangers, while I tarried over night in Chambersburg, (I was on horseback), one of those inquisitive beings who *will* know everybody's business, having approached me and ascertained who I was, and where I was going, remarked: "Well, young man, I pity you; you will have neither peace nor comfort there; it is one of the most quarrelsome congregations in the world!" But I was on my way. I was committed to go forward. I could not go back. I must see and know for myself. It was, however, with more despondency than ever that I resumed my journey the next morning. Every mile I passed over, and every step that brought me nearer my journey's end, seemed but to increase the weight of the burden which oppressed me. Making my way in this state of mind along the bank of the creek, on the old road leading from Mount Parnell to Bridgeport, a small yellow dog came running up to me, gamboling and leaping and frisking before my horse, as if he recognized both the horse and the rider, full of joyous emotion; and so continued to sport and to dance before me for several rods. The effect upon me was magical. Whether it was superstition or not, I care not to discuss. But I have always regarded that little dog as a messenger sent to me, by God, to cheer me in the hour of my deep despondency, and to indicate to me that I would receive a cordial welcome from the people who had chosen me to be their pastor, and that Jesus would be with me. Nor was I, nor have I been, disappointed. And as it was with the fathers and the mothers, so has it been with all who have come after them. Entering on my work, I preached alternately on the Sabbath-days in the Church in the town and at Church-hill. Two services in the daytime, with an intermission between them of thirty minutes, from April to October; and one service each Sabbath from October to April. The evening service

was optional with myself; but which was commenced in the Church in town, and has been carried forward from my settlement to the present time, from October to April; and still increasing the frequency of the Sabbath evening services since the abandonment of the Country Church.

In February, 1832, this Church was again visited with a Revival of religion, which began with great power during a Protracted meeting. The brethren who assisted in these services on this occasion were: Henry R. Wilson, D. D., and Rev. McKnight Williamson, (Committee of the Presbytery), and George Duffield, D. D., Rev. Robert Kennedy and Rev. James Knox. As the fruits of this gracious outpouring of the Holy Spirit, extending through the year, one hundred and seven persons were received into the Communion of the church on profession of their faith, and three by certificate, making the whole number one hundred and ten. In regard to the character of this work of grace, I would remark, that while there were some measures used at the time of a very questionable kind, and yet were in accordance with the spirit and usages of the times; still, if there ever have been genuine revivals of religion in the Church, this deserves to be classified with them. And now, after the lapse of forty-four years, the following is the result: Thirty-four have died; fifty have taken letters of dismission to other Churches; ten have removed from the bounds of the Church without taking letters of dismission, and yet who, for aught we know, may be consistent members of other Churches, or may have died in the faith; one has entered the ministry and has long been a faithful and useful servant of our Lord, viz.: James J. Brownson, D. D.; six have filled the office of Ruling elder; three have been suspended, and six only are living among us at the present time.

1833, August 25th, Messrs. John Witherspoon, John McCullough, and John Dorrance were ordained Ruling elders. In this same year the Female Sewing Society was

organized, the object of which was to educate poor and pious young men for the Gospel-ministry. After a short time, it changed its relation and became auxiliary to the Foreign Missionary Society, and applied its funds to the education of a Heathen youth in the Orphan Asylum at Futtehgurh, in North India, under the care of Rev. Henry R. Wilson, and who bears the name of David Elliott, the former much loved pastor of this church. Subsequently its funds were applied to the education of William Lynch, a pupil in the Alexander High School in Liberia, Africa, under the care of the Rev. David A. Wilson. The amount of funds contributed since the formation of this society, amounts to six hundred dollars.

The winter of 1842 and 1843 is memorable in the history of this church, for another gracious outpouring of the Holy Spirit upon it. In the services connected with this work, the Rev. John M. T. Davie, the Rev. Daniel McKinley, John W. Nevin, D. D., and the Rev. N. Grier White assisted. During the nine months immediately following its commencement thirty-six persons were received into the Church on profession of their faith, and eight by certificate; whole number forty-four. After a period of thirty-three years we make the following record. Four have died; thirty have been dismissed by letters to other Churches; six have removed beyond our bounds without taking letters of dismission; two have entered the ministry, viz.: the Rev. John Westley McCune and the Rev. Hezekiah Hanson; and but two of the entire number are with us. In September of this year the General Assembly's collection of Psalms and Hymns was introduced.

During the greater part of this period which has been claiming our attention, our Church at large was agitated by a difference of opinion, chiefly in reference to doctrines and polity, and which resulted in a division of the Church in 1838, known as the "Old School" and the "New School." In all this controversy which was deep and wide spread,

through the whole length and breadth of the land; while here too, intense interest was felt in relation to it, yet as a Church, it has stood fast in the faith of our fathers. Nor at the present time, is there a Church, composed of as many members, more harmonious, or more united, or more cordial in its adherence to the symbols of our faith, as taught in the Confession of Faith, the Larger and Shorter Catechisms and Form of Government. I was a delegate to the General Assembly and to the Convention which immediately preceded the meeting of the Assembly, May, 1837, which passed the Exscinding acts, which led to the disruption of the Church in the following year, 1838; and it was also my privilege to be a delegate to the General Assembly which met in Philadelphia, May, 1870, when the two Branches of the Church were reunited and the division healed. While the former meeting of the General Assembly was the occasion of great sadness and sorrow of heart, this latter meeting was the occasion of unspeakable joy.

In 1844, the Church edifice in the town was remodeled, and was occupied for public worship January 12th, 1845. The cost of remodeling and furnishing it was about two thousand dollars. "Tokens" were dispensed with, February 2d, 1845. It may not be uninteresting to the younger members of the Congregation and to the strangers who have cast in their lot among us, to learn that before this Church edifice was remodeled, it presented a very different appearance from that which it does now. Then it was without a vestibulé. The ends north and south were plain walls with gable finish. Two doors below in each end corresponding with windows above, save in the north end, where the pulpit stood; there were also two long and narrow windows to let the light fall upon the pulpit, and to give a free ventilation. The pulpit stood between the two doors in the north end; neat and chaste, with balustrade, but high and small.

The only ornamentation about it was a few feet square of wall paper, covering the wall in the rear of it. The gal-

lery extended along both sides of the building and across the south end where the pulpit now stands, stairways leading up to it from the interior in the south corners. Neither the pews, nor the gallery, nor the ceiling, which were all of planed boards, were at the time of my settlement painted, but were in their natural state, and the Church was uncarpeted. Taking all in all, it was a dark and sombre place of worship. There was nothing attractive about it. But there were holy men and women who worshipped in it, who would have been an ornament to any Church, and who were more intent on Zion's spiritual interests than on the appearance of the Church building.

But then, connected with this description of the Church edifice, I must not forget that bench of Ruling Elders—and who that saw them can ever forget them? viz.: Brownson, McDowell, Dunwoody and the three McCoys. And who can forget, whoever heard it, the voice of that godly, whole hearted christian, Dr. Alexander Speer, as he led the choir and the congregation in the service of praise? And who can forget, whoever saw him, and the picture which I am sketching would not be complete without making mention of the little, grey haired, venerable colored sexton? Old, very old, was he. Some said, one hundred years; others from eighty-five to ninety. He could not himself tell how old he was; and whose highest ambition was to keep the boys quiet, if any of them should happen to be outside the Church during the time of service; to have the house of God in order for worship, and who would take his place on a bench connected with the Communion tables which were left standing in the aisles, and sometimes would perch himself on the Communion table, and would never feel that he had done his whole duty until he could make the Church as hot as burning wood could make it, altogether unconcerned, what effect it might have on the respiratory organs of the speaker, or on the wakefulness and attention of the congregation. Poor old man, "Harry" was his name. He

has long since passed away from earth, unwept and unhonored. And sure am I, I will never look upon his like again.

December 14th, 1843, by a vote of the Congregation, two-thirds of the services on the Lord's day were to be held in the Church in town during the months of December, January, February and March, and three Communion services. This arrangement continued until June 13th, 1855, when it was agreed by the Congregation to abandon the Country church, (because of its dilapidated and seemingly unsafe condition, and owing to the greater number of the families living nearer the village), and to have all the services in the Town church. Thus has that sacred spot, hallowed by so many precious memories for more than a century, and where the gospel of our Lord has been proclaimed and the ordinances of His House administered, been given up. And all that remains to point out where the Church-edifice once stood, is the graveyard, which contains the ashes of the dead—a beloved Pastor, Ruling elders, and faithful followers of the Lamb of God.

1849, January 15th, Messrs. John McDowell, James Roberts and William Patterson were ordained as Ruling elders; Mr. Andrew L. Coyle was received as a Ruling elder from the Church of Big Spring, Pennsylvania. The Chapel or Lecture-room was erected in 1850, the cost of the building and furnishing of it amounting to six hundred dollars. The first service was held in it August 7th, A. D. 1850, on which occasion it was dedicated to the Triune Jehovah, the Pastor preaching a sermon from Matthew xviii. 20: "For where two or three are gathered together in my name, there am I in the midst of them." Prior to the occupancy of the Chapel for the weekly service, these meetings were held in private houses. There were thirty-nine places of meeting.

During the year 1850, the Church was again visited with the special presence of the Holy Spirit in His reviving and converting influences. The work was a very quiet one, as gentle as

“the dew on Hermon,” and extended itself through the entire year. Twenty-nine persons were added to the Church on profession of their faith, and seven by certificate. The whole number added, Thirty-six. And now after the lapse of more than a quarter of a century, we make the following record: Seventeen have received letters of dismission to other Churches; Four have died; Seven have removed beyond our bounds without taking letters of dismission, and of whom we know nothing; Two have become Ruling elders; and six are still with us. 1853, February 19th, Mr. John Wise was added to the Session, he having held the office of Ruling elder in the Church of St. Thomas. In the winter of 1855 and 1856, the Church was newly papered and painted; cost, one hundred and seventy-five dollars. In these two years the Church lost from her membership, by death and emigration, fifty-one persons and twenty families. The majority of them settling in and around Delavan, Illinois, a Presbyterian Church was organized, which has been greatly blessed and prospered.

1860, April 1st, the following persons were ordained as Deacons, the first who were set apart to this office in this Church: Messrs. John Humphreys, Robert Calvin Horner, Oliver L. Murray, James Agnew Patterson and Archibald B. McDowell. In this same year a steel bell, weighing five hundred and twenty pounds, was purchased for the Church; cost of the bell and fixtures, one hundred and seventy-five dollars, and of the belfry, one hundred and sixty dollars. It was rung for the first time for Divine service, May 6th, 1860. March 30th, 1862, Messrs. Samuel Bradley, John L. Rhea, John Humphreys, Robert Calvin Horner, Oliver L. Murray and James A. McCune were set apart by ordination to the office of Ruling elder. December 27th, 1863, Messrs. John Shirtz, Thomas C. Grove, William A. McKinnie and Thomas A. Waddell were ordained to the office of Deacon. A Cabinet organ (Hamlin) was purchased for the Church December 11th, 1865; price, two hundred and seventy dollars.

The years extending from 1861 to 1865 are memorable for the Civil war which broke out in the United States. The whole country, North and South, was intensely excited. Our own community was no exception. To preserve the integrity of the Union, scores of young men of this Congregation voluntarily enlisted in the service of the Government. Some of them were killed in battle, or died from wounds received in battle, or from sickness contracted in the service; others of them died in Southern prisons, while many were spared, in the good providence of God, to return to their homes unharmed. During these years of conflict, we had three invasions, by large numbers of the Confederate army; and for weeks together small squads of soldiers would visit the town and neighborhood and commit depredations. The community was kept in a constant state of alarm by the actual presence of armed men among us, or by reports of their coming. And yet, during all these years of trial and trouble, the Lord wonderfully preserved us. Not for a single Sabbath was the worship of God in the Sanctuary omitted. The services were well attended, even by those who resided in the country, although they had to come on foot, their horses having been taken from them or having been sent away by them to places of safety. This Church during the war observed four National fasts and four days of National thanksgiving. We cannot prize too highly the Union of these States, to preserve and to perpetuate which has cost us so much trial, and suffering, and blood, and treasure.

The Ladies' Mite Society was formed August, 1866. A small interest in itself considered, but full of good works. The contributions being made up of many little rills, but swelling into a large stream. By personal effort and judicious management, it has accomplished not a little which has had either a direct or an indirect bearing on the progress of Christ's kingdom on the earth. It has contributed to the purchase of a new carpet for the Church, and for other ar-

ticles, one hundred and eighty-five dollars. It has expended for the purchase of a Cabinet organ for the Chapel, one hundred and sixty-five dollars. It has refitted the Chapel, at an expense of eighty-seven dollars. It has purchased a sofa for the Chapel, for twenty-five dollars. It has purchased a Communion service for the Church, for thirty-four dollars. And it has expended at different times for the Sabbath School Library, four hundred and fifty dollars.

1867, October 23d. This Congregation was left a legacy of two thousand dollars, less United States and State taxes, by Mr. Josiah McDowell, the interest of which is to be applied to the support of the preaching of the gospel in this Church. December 10th, 1867, the Pastor of the Church conveyed to the Trustees of this Congregation, for the use of the Sexton, a two storied brick house and half a lot of ground in Mercersburg, property which had been bequeathed to him by Mr. Josiah McDowell.

In the latter part of 1868 and the beginning of 1869, my health becoming impaired, I tendered my resignation to the Congregation in the month of June of this latter year. The Congregation refused to accept it, but at the same time released me from all services for six months, or for a longer time if necessary. The Presbytery at its meeting in June confirmed the action of the Congregation and declined dissolving the relation which had so long existed between this Church and its pastor. During the summer and fall of this year, the pulpit was supplied a part of the time by Rev. Alexander S. Foster, and from June 13th to September 8th by Mr. Samuel L. Johnston, a licentiate of the Presbytery of Carlisle, and a student of the Western Theological Seminary. My health being in a great measure restored, I resumed my pastoral labors after Mr. Johnston had put in his stipulated time, and from that time to the present, the great Head of the Church has, in great mercy, enabled me to take charge of this portion of his moral vineyard as in former years.

1874, September 27th, the Church was reopened for wor-

ship, having been repaired, recarpeted, blinds repaired and painted, the pulpit altered and lamps and chandeliers purchased. The whole cost of these improvements, six hundred dollars. On the day of the reopening of the Church, the following persons were ordained as Ruling elders: Messrs. James Agnew Patterson, Seth Dickey, John McCullough and Archibald B. McDowell. The new "Hymnal" was introduced into the Church by a vote of the Congregation, October 1st, 1875.

In the beginning of the year 1876 the Lord once more poured out of His Spirit on this Church in his reviving and renewing influences. It began immediately after the observance of the week of prayer, held the first week in January. Union meetings were held in connection with the Lutheran Church every evening for about six weeks. As the fruit of this gracious work there were added to this Church thirty-six on profession and three on certificate; total thirty-nine.

When I settled in this Church as pastor, the salary promised in the "Call" was six hundred dollars, but which has been increased from time to time, until at the present, it is one thousand dollars. And although the increase is considerable, yet I may add, that there has been such an increase in the expenses of living, within the last few years, that the first named sum went much further in supplying these wants than the last named sum.

Within these almost forty-five years of my pastorate in this Church, and which we have been reviewing, great changes have taken place. When I became the pastor of this church, there were in connection with it, about one hundred and twenty families and two hundred and fifty communicating members. It had a Session of Ruling elders numbering six, and a Board of Trustees numbering nine,* who were appointed by the Congregation to sign the

*Members composing the Board: Messrs. Samuel Campbell, Nathan Brownson, John Bradley, Robert McKinnie, James W. Patterson, James McClelland, James McCurdy, Arthur Chambers and John McDowell.

“Call” which was extended to me. Of these Trustees, but two are living, viz.: Messrs. Robert M’Kinnie and John M’Dowell. Every member of the Session, as it was then constituted, is dead; but about thirty families who were then living, or their descendants, are in the bounds of the congregation at the present time, and only five members of the Church who were received during the pastorate of Dr. Elliott are members of the Church now.

During my ministry in this Church, there have been baptized, Infants, eight hundred and forty-three; Adults, one hundred and sixty; total, one thousand and three. Received into the Communion of the Church on profession of their faith, seven hundred and fourteen; by certificate, two hundred and seventy-six; total nine hundred and ninety. Letters of dismission to other Churches, four hundred and twelve. Marriages, four hundred and eleven. Died, five hundred and fifty-nine, of which three hundred and thirty-five were members of the Church. The number of families connected with the Church is about one hundred and ten. During my pastorate my visits to and calls on the families of the congregation amount to about three hundred a year, nearly half of which were connected with religious services. The number of sermons and lectures written in full, amounts to twelve hundred, and of outline sermons and lectures, seventeen hundred and twenty-six; total, two thousand nine hundred and twenty-six. The number of times I have preached, lectured and made addresses, averages three and one-third per week. And the amount contributed to the Boards of the Church and to other benevolent objects exceeds sixteen thousand five hundred dollars. Thirteen young men, nine of whom connected with this Church on profession of their faith, and four by certificate, have been licensed, or licensed and ordained, to preach the gospel of Christ, viz.: James J. Brownson, D. D., David Crooks, William Bradley, John W. McCune, Robert Lewis McCune, Hezekiah Hanson, David Elliott

Campbell, a martyred missionary in Northern India ; James Fitzgerald, David A. Wilson, a missionary to Africa ; William A. West, Charles B. M'Clay, William D. Patterson, and Matthew Henry Bradly. During this same period this Church has furnished fifteen wives to ministers.

In reviewing the history of this Church from its beginning to the present time,* what cause of thankfulness have we to the great Head of the Church for that guardian care which He has ever exercised toward us. For a century and a third this Church has had an existence, and although at one time it was entirely broken up by an irruption of the Indians into these parts, and at another time partially so, yet the scattered families were brought back again, and again reorganized their Church, and from that time—1764, to the present, it has continued, dispensing its rich and gracious blessings to all connected with it, as well as being a light to, and a blessing, as we trust, in the community in which it has its home. In 1769 Dr. King made this record: “There are about one hundred and thirty families connected with this congregation,”—the boundary lines of which, at that time, extended as far as St. Thomas and to the entrance of Path Valley, and beyond Back creek. And yet, notwithstanding this curtailing of her territory ; the organization of six Churches of different denominations in the town, and others organized in other places within her limits, together with the fact that in nine years beginning with 1820, one hundred and twenty of its members died, and the emigration which took place in 1857 and 1858, and then again the number of families we lost by removal during the late civil war, there are still connected with it about one hundred and ten families, and two hundred and sixty-five members in full communion. And if our blessed Lord has thus cared for us in the past, will He not still care for us in the future if we are loyal to Him ?

*Extracts from “Fortieth Anniversary Sermon.”

And here I raise the question : May not much of the stability of this Church, under the blessing of God, be owing to the permanency of the pastoral relation among you ? I ask the question, to bring you to think of it. For one hundred and seven years, this Church has had but *three* pastors, with the exception of an interval of one year between Dr. King and Dr. Elliott, and of two years between the pastorate of Dr. Elliott and my own. This, undoubtedly, is the true scriptural idea of the pastorate ; and so far as this Church is concerned, we think, it has worked well. It certainly has worked well during the pastorate of my two predecessors. As to my own, I have reason to believe that you are of the same opinion, for, by a formal act of the Congregation, seven years ago, you refused to accept my resignation of the pastoral relation, tendered to you in consequence of infirm health, which act of the Congregation was also approved by the Presbytery.

It may not be out of place to say in this connection, after so long a time spent in the Ministry, that my views of truth and duty are little changed from what they were when I entered on this sacred office. And now, having had so long a time given to me for investigating truth and making myself acquainted with its practical workings, I have been the more fully confirmed in the teachings of Revelation, and in the Gospel system as being the only system to elevate man, to restore him to his former state of holiness and happiness, for the regeneration of society and the salvation of man. Hence I have not preached to you philosophy, or politics, or science, or social reform, or morality without religion, or external reformation without the renewing grace of God, or ritualism as a substitute for a saving interest in Christ ; but, I have adhered, so far as the grace of God has enabled me, to the purpose enunciated in my Introductory discourse to this Church from the words of Paul to the Corinthians (I. Epis., II., 2) ; “For I determined not to know anything among you, save Jesus Christ and Him crucified.” And in

the prayerful study of our "form of sound words." viz: The Confession of Faith, the Larger and Shorter Catechisms, the Form of Government and Book of Discipline, and comparing them with the Word of God, I am more and more fully confirmed in their truthfulness, admire their beauty and richness and fullness, and perceive their peculiar adaptedness to our present earthly condition and circumstances and in preparing us for our everlasting home in heaven. And in this faith I hope to die.

This Church has an important mission to fulfill. If it is faithful to its King, He will continue to dwell among us. These are the terms: "The Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." (2 Chron. xv. 2). On this principle He has ever acted toward the Church. Its entire history, from its beginning to the present time, confirms its truthfulness. And what is thus true of the Church in general, is equally true in its application to every particular Church. It is true in relation to this Church. If this Church has been preserved and prospered, it is because it has been faithful to its exalted Head. If it would continue to exist and prosper, it must continue in its fidelity to its Lord. Its Ministers—whoever they may be, and its Officers and Members must possess the spirit of their Divine Lord and Master, must follow closely in His footsteps, must yield implicit obedience to His commands, must maintain and disseminate the truth, must be united to one another in the bonds of love, and must labor and pray for its welfare. Thus living and thus acting, God will still bestow upon you the choicest blessings of His grace; your prosperity shall continue to increase, and your perpetuity as a Church shall be made sure. To secure these ends, in humble dependence on the grace of God, may you adopt the language of the captive Hebrews and ever live under its constraining power: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do

not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." (Psalm 137, 5, 6).

I have been speaking of the past. Let me, for a moment, speak to you of the future. One hundred years have passed away since, as a Nation, we separated ourselves from Great Britain and became a free people. One hundred and thirty-eight years have passed away since this Church was founded. Where are the founders of this Republic to-day? All gone the way of all the earth! Where are the fathers and mothers who became identified with this Church in the beginning of its existence? Where are its office-bearers? Where are its members? Not one of them is in the land of the living! And where will the generation which now occupies their places in the Church and in the State, be, when another century shall have passed away? We will still be in existence. The soul never dies. But other persons will occupy the places which we now fill. Other persons will carry on the affairs of State. Other persons will navigate our seas, and will carry on our commercial, and mechanical, and manufacturing interests. Other persons will tread these streets, and travel these roads, and inhabit these houses. Other merchants will occupy these store-rooms. Other physicians will minister to the sick and the afflicted. Other mechanics will ply their trades and wait upon their customers. Other farmers will cultivate the soil. Other laborers will be employed in daily toil. Other persons will be seen wending their way to the Church and occupying these pews. Other Trustees, and Ruling elders, and Deacons, will fill these offices. Other persons will officiate in the sacred service of song. Other persons will have charge of the Sabbath-school, as superintendent and teachers, and other scholars will be in attendance. And some other Minister of our Lord will be in this sacred desk, giving direction to the thoughts of the worshippers in prayer and praise, in the preaching of the Word, and in

administering the Sacraments. One hundred years—one hundred and thirty-eight years, and how endless they appear in the future! And yet, how soon they pass away, and are numbered with the years before the flood! “So, O Lord our God, teach us to number our days that we may apply our hearts unto wisdom!”

“And now the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in his sight through Jesus Christ: To whom be glory forever and ever. Amen.

APPENDIX A.

“The distractions which have lately agitated this part of the country, and I am sorry to say, have too much prevailed in this particular settlement, are indeed a matter of no small uneasiness to me, and certainly it must appear a distressing consideration to every one that has any regard to the peace and good order of society, either civil or religious. These are both divine ordinances, and as such they claim a universal regard from every one who is a subject of them. Hence, to observe persons in a riotous manner, openly setting themselves against the government, and endeavoring by force and arms to prevent the due administration of justice, must be deeply afflicting to every one who pays any respect to the divine authority in this wise and useful institution. Such practices are highly criminal in themselves, not only in a civil, but also in a religious sense. For if civil government is a divine institution; if ‘the powers that be are ordained of God, then whosoever resisteth that power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.’ These are the express words of the inspired Apostle, in Romans xiii. 1, 2, where he carefully inculcates subjection and other duties which we owe to magistrates. He inculcates on Christians the duty of submission even to Heathen governors who had the rule at the time when he wrote; and so of consequence, the obligation binds with greater firmness under Christian governors.

“The first argument he uses for this duty is the divine appointment of it. ‘For there is no power but of God; the powers that be are ordained of God.’ He has, for the good of mankind, assigned different stations of rule and subjection among men, though they are all of one race, raising some above others, and clothing them with such authority whereby they bear some resemblance to himself, and accordingly, he has communicated to them his own name:

‘I have said ye are gods,’ (Psalm lxxxii. 6); so that we see with what regard God himself speaks of magistrates and judges. He also makes use of that very power in magistracy to curb and punish those who despise it, as a strong obligation to bind us to obedience: ‘For rulers are not a terror to good works,’ &c. (v. 3, 4.) And further, he also adds another, of higher necessity, that binds more strongly, and is more acceptable, that is, a necessity of conscience: ‘Wherefore,’ says he, ‘ye must needs be subject, not only for wrath, but for conscience sake.’ This is the main consideration, and which is the sum of all the rest; as if he had said: Have a reverent and conscientious respect to the ordinance of God, in the institution of government; and to the providence of God in the choice of those particular persons, he calls to the administration of it, and submit yourselves to those who are thus set over you. This you must needs do, and that ‘not only for wrath, for fear of the magistrate’s sword,’ but out of a necessity of conscience, which makes a true willingness and an acceptable service; and where this is done, it produces an agreeable and regular motion among all superiors and inferiors, States and families, magistrates and subjects, the one commanding, the other obeying in the Lord.

“We see then that this subjection is a necessary and commanded duty incumbent upon all; and certainly Christians are to consider themselves under the strongest obligations; yea, it is so connected with religion, that I can scarcely think a person a good Christian, who is not a good civilian. A disposition to oppose, or to abet, or encourage the actual opposition to civil government, is a temper of mind contrary to the spirit of Christ, and unbecoming the Christian character. But we are still to remember that this subjection is not to infringe upon the rights of conscience, with respect to the authority and law of God, and the duty we owe to him; for the extent of all these relations and of all subjection and obedience is to be bounded by the unalter-

able obligations we are under to God, as supreme: ‘Render therefore unto Cæsar the things that are Cæsar’s,’ but nothing of God’s; that is neither ours to give, nor his to receive. The law of God is the first and highest rule, and binds all, both kings and subjects, high and low, under inviolable and perpetual engagements. Magistrates and judges are peculiarly under the eye of God, and as he has elevated them to a higher station than others, so he peculiarly takes notice of their conduct; as the Supreme Judge, he sits and views their proceedings, not only whether they do that which is just, but whether they judge righteously for conscience sake. They are accountable to God, and also to the laws of the land, if they go beyond their trust.

“But should they leave their station, it affords no argument for us to leave ours. Nay, if opposition should arise to such a height as to require opposition, which may sometimes happen in any government, such opposition ought to be made in a quiet, peaceable, and lawful manner, and not by force of arms, tumults, and riots, and the like. This is choosing the worst way, for no other reason but because it is the worst; for oppression itself will not justify opposition by force, until all milder measures have failed, much less is it justifiable when the circumstances of the case do not require it.

“Upon the whole, then, as I conceive it my duty to reprove sin, in whatever light it appears, and as I am convinced the resisting a divine ordinance is a sin, and that the disgraceful conduct of the late rioters deserves that character, I conceive that no upright and well-disposed mind can take offence at what I have declared concerning it. It is a story in the mouths of those who may be called our political adversaries, that the Presbyterians are disaffected towards the government, and that their teachers instruct them so; and thus, though it is a charge upon that people in general, yet it comes sideways upon the ministers. And therefore I take this occasion publicly to declare my abhorrence and

detestation of such riotous conduct, and most earnestly exhort and warn all those that hear me to abstain from it, and to avoid all those who do by any means encourage practices so destructive to the peace and good order of society, nay, so reproachful to human nature."

APPENDIX B.

AT A MEETING OF THE CITIZENS OF THE NEIGHBORHOOD CALLED
TO DELIBERATE ON THE STATE OF AFFAIRS, HE THUS SPOKE :

"Gentlemen, The occasion of your meeting here this day is of a most serious and alarming nature. Driven by the cruel hand of violence, you are now brought to the sad alternative, either of submitting to the iron rod of oppression and slavery, or appearing under arms in the defence of your natural and sacred rights; and your sentiments are required, which of these you will choose and resolutely adhere to. Let us consider a little the occasion of these movements. Whatever secret schemes may be at the bottom, we know that actions speak loud, and from these we may judge that the heaviest chains are being prepared for us—that a plan of the most perfect slavery and oppression is laid, and is now in actual and violent execution. Say, which of your most sacred rights and invaluable franchises are not in danger by this plan? You think you have a natural right to use your own property. No! says Parliament, we have a right to tax you as we please, without your concurrence. You think you have a right to be governed by your own laws, made by your own representatives. No! says the Parliament, we have, and of right ought to have, full power to make laws and statutes sufficient to bind the Colonies and people of America in all cases whatsoever. This breaks down all your boasts of liberty at once, destroys your assemblies, and makes you absolutely subject to whatever burdens a corrupt Ministry or a venal Parlia-

ment may please to lay upon you. You think you have a constitutional right to be tried, in cases of life, liberty, or property, by a jury of your vicinage. No! You must in several cases be tried in England. You think that murderers should not escape. Yes! says the Parliament, if they are engaged in our cause. Do you think your religion is safe? Not very secure, indeed, when the Popish religion is established, and the French laws are set up just in our neighborhood. Or can you think that even your lives will be safe under a dragooning military government?

“We hold our charters, and consequently our titles to our possessions, by the plighted faith of the Crown; yet what regard is paid to this? These charters are violated at the pleasure of Parliament, and so they may go on to divest us of everything we call our own. All these things (and indeed these are but some of the cruel things) have been done by the last Parliament. And what has the present Parliament done? Instead of relieving, they have increased our burdens. We waited, and hoped for assistance from friends in England, but neither they nor we could be heard. One would say, we must confine our trade solely to Britain, Ireland and the West Indies; another, that the people of New England must not fish on the banks of Newfoundland (that may be reserved for their peaceable neighbors, the French); and a third, to enable the king to declare us actual rebels, and treat us accordingly, thousands of men are sent over to execute the fatal sentence. The cloud is gathering thicker and thicker! Nay, it has already burst, and violence is begun. We hear pretty authentic accounts of an actual engagement.

“Now this is our lamentable situation, and what will we do? I am ready to anticipate your answer, and say that you will firmly resolve to stand for your liberties, and, with all your force, oppose these unconstitutional exertions of power. We have been opposing them in a peaceable way, but now we are drove to the worst, and must either submit

or appeal to arms—that ‘*ultima ratio regum*,’ the last argument of kings. But some will perhaps say it is taking up arms against the king, a grievous crime, according to the English Constitution, and contrary to the command of the Apostle, who teaches that ‘every soul be subject to the higher powers.’ My sentiments of this matter are these. I acknowledge King George as my rightful sovereign. I declare myself his subject, and am willing to swear allegiance to him, and I do not doubt but every one of you would declare the same; but still I do firmly believe that all allegiance is bounded by the constitution of our government, and all obedience is limited by the laws of God. It is therefore, *constitutional* allegiance that we would declare. It is this that we plead for. It is obedience in things lawful that we are to pay, and beyond this the Apostle surely would never inculcate subjection to the earthly powers. That pernicious doctrine of passive obedience and non-resistance can stand upon no rational foundation, but is contrary thereto. It is absurd in itself, fraught with the most dangerous consequences, and only calculated for the meridian of Turkey or Tartary. The operation of it will never cease until we shall become like the slaves of Morocco, who, when their tyrant, perhaps for his sport, wounds them with a javelin, submissively employ their remaining strength to draw it out, and give it to him again that he may give them the finishing blow.

“Now, sirs, subjection is demanded of us, but it is not the constitutional subjection which we are in duty bound to pay; it is not a legal subjection to the King they would bring us to, that we already acknowledge, but it is a subjection to the British Parliament, or to the people of Great Britain; this we deny, and I hope will always deny. They are not our lords and masters; they are no more than our brethren and fellow subjects. They call themselves, and it has been usual to call them, the *mother country*; but this is only a name, and if there was anything in it one would

think that it should lead them to treat us like children, with parental affection. But is it fatherly or motherly, to strip us of everything, to rob us of every right and privilege, and then to whip and dragoon us with fleets and armies, till we are pleased? No! As the name does not belong to them, so their conduct shows they have no right to claim it. We are on an equal footing with them in all respects; with respect to government and privileges; and therefore, their usurpation ought to be opposed. Nay, when the King uses the executive branch of government, which is in his hand, to enable one part of his subjects to lord it over and oppress another, it is a sufficient ground of our applying to the laws of nature for our defence.

“But this is the case with us. We have no other refuge from slavery but those powers which God has given us, and allowed us to use in defence of our dearest rights, and I hope he will bless our endeavors, and give success to this oppressed people; and that the wicked instruments of all these distractions shall meet their due reward. I earnestly wish that in such troublous times, while we plead for liberty, a proper guard may be kept against any turbulent or mobbish outbreak, and that unanimity may be universal, both in counsel and action, and that we may still have an eye to the great God, who has some important reasons for such severe corrections. Let us look to the rod and him that hath appointed it; let us humble ourselves before him daily for our sins, and depend upon him for success. If he be against us, in vain do we struggle; if the Lord be for us, ‘though an host should encamp against us we need not be afraid.’

“Now from a right view of the state and circumstances of these Colonies, every man of common sense will see that in this conflict nothing is more necessary than union, nothing more dangerous than division; and if ever we are obliged to give up our sacred rights, it will not be by British force, but by enemies among ourselves. A state

divided cannot stand, and therefore we should guard against division. Some will doubtless be so mean as to prefer some present ease before the most lasting enjoyment, and rather than discompose themselves for the present, would submit to the vilest bondage, so sordid, as to set up their own interest in competition with the public good, and this general cause, in which we are engaged. It is certain that all these are in a degree enemies to us, and should be avoided; not only such as will not act with us, but such as will not act harmoniously. Everything that tends to break the harmony should be avoided."

The following extract is from a sermon occasioned by the death of General Montgomery, preached January, 1777, from the text, "And all these things are against me." (Gen. xiii. 36.) "God's dealings with men when he is working their deliverance are often so dark and intricate, that they are apt to judge and say they are against them. This should prevent us forming hasty judgments concerning our circumstances, however dark, nay, even desperate they may be. Such judgments of matters tend to depress that spirit, and weaken that activity and force which are necessary to extricate from troubles, besides, they are injurious to the right exercise of faith in the goodness and power of God, and betray an ignorance of the methods of his providence. Let us, therefore, in our circumstances, guard against them. They arise from a weakness of faith, from cowardice, from principles of sense, from partial views of the matter, and from ignorance of God. To admit and to follow such a judgment in our case would be dishonorable to our cause and attended with certain ruin. For surely we have still reason for the exercise of faith and confidence in God, that he will not give a people up to the unlimited will and power of others, who have done all they could to avoid the calamity, and have so strenuously adhered to the cause of reason and humanity; a people who have been attacked with unprovoked violence, and driven with the greatest re-

luctance to take up arms for their defence ; a people whom he himself by a series of providential actings hath gradually led on to this condition. That he should give up such a people to the tyranny of masters, who impiously invade his own prerogative, and mark their proceedings with such instances of barbarity and inhumanity as nature itself abhors ; let us never entertain a thought so derogatory to the honor and justice of him who is the Judge of all the earth, and will surely do that which is right. He is the judge of right, the guardian of innocence, the protector of truth, and the defence of the oppressed. 'The Lord is the refuge for the oppressed ; he will maintain the cause of the afflicted ; he hath appointed his arrows against the persecutors.'

"Therefore, when these are our circumstances, we may rationally judge that God is not an unconcerned spectator, but that he sees and will reward the persecutors. Many things, indeed, seem to be against us ; a very great and powerful enemy, who have been long trained to victory ; their numerous and savage allies, who, having lost their liberty, would have others in the same condition ; our weakness and inexperience in war ; internal enemies, which we cannot well root out ; the loss of many of our friends, and a beloved and able General. But let not these destroy our hopes, or damp our spirits. To put too much confidence in man, is the way to provoke God to deprive us of them. 'This may perhaps be that darkness which precedes the glorious day. Nor let us judge that the cause is lost, even though we should be brought much lower still. God may have great things to do with this people. This land he made use of as a refuge for his oppressed people, and has brought them up to maturity in it, and he may now be about to make them eminent in the world, and give them a name among the nations of the earth. Should this be the case, let us not wonder that we should travail in birth, that so great a nation should be born into political life and independence with sore pangs and blood. It is agreeable

to God's method to bring low before he exalteth; to humble before he raises up. Let us trust in him, and do our duty and commit the event to his determination, who can make those things to be for us, which by a judgment of sense we are ready to say are against us."

The following was addressed to Captain Huston's company, as they were about to leave their homes for the battle field. "My brethren: I hope you will remember the designs and resolutions with which you at first consented to, and joined in the public opposition to the tyranny of Great Britain. I hope that at this time of great necessity, you will not suffer the fire and warlike spirit to faint, and so manifest all that you have hitherto done and said, to signify nothing. It appears that even now is the critical and trying time; our enemy making their main push, and at the same time coming into such circumstances as they will be most in our power. While they continued under the cover and convoy of their ships, they were out of our reach; now, it seems, they have taken the land, and come into such circumstances as we desired. But our divided army cannot operate against their number without an addition. You are loudly called upon to go to its assistance. Indeed, the case itself speaks so loudly as is sufficient to rouse every spark of martial fire that may be in you.

"There is, one would think, no need of words. Your country, lives, liberties and estates in danger, all cry most bitterly for help. And why should there be the least appearance of backwardness among you? I am glad to hear that some among you are so hearty in the cause, as by their readiness to the service, to show that they still desire to be free, and were in earnest when they said they would defend their liberties with their lives.

"The case is plain; life must be hazarded, or all is gone. You must go and fight, or send your humble submission, and bow as a beast to its burden, or as an ox to the slaughter. The King of Great Britain has declared us rebels, a

capital crime. Submission therefore consents to the rope or the axe. Liberty is doubtless gone; none could imagine a tyrant king should be more favorable to conquered rebels, than he was to loyal, humble, petitioning subjects. No! No! If ever a people lay in chains, we must, if our enemies carry their point against us, and oblige us to unconditional submission. This is not all. Our Tory neighbors will be our proud and tormenting enemies. But suppose that all this were tolerable, and you might think that it might be submitted to, there is still a greater monster behind, that is, persecution. I do not mean persecution on a religious account, though I have not the least doubt but that will also be the case. The English government, every one knows, is favorable to Episcopacy; it has found the benefit of it, and it is to all appearance as fond of the maxim, 'No Bishop no King,' as ever. This was and is designed, and will no doubt be the case here, if they succeed in conquering us.

"But as sure as you sit there, you may expect a political persecution. It has ever been the case, that hard and tyrannical oaths have been imposed by conquerors in such cases; and if we are overcome, what may we expect but oaths to bind us to passive obedience and non-resistance, which no conscientious man could take, but yet, must take or suffer. And how miserable a case must it be to be bound by an oath to a principle of the deepest slavery, and such as cuts off the only remedy against tyranny!

"Now, gentlemen, you see what we have to expect; and surely it must appear to you intolerable, and such as must make you still adhere to the glorious struggle for liberty. To be discouraged at what has already happened, is meanly to give up the cause. Surely no one ever expected the war to be carried on with Great Britain without the loss of lives, and those who die must have their friends to lament them. This is what we expected, and though we mourn and are sorrowful for them, and for the success of the Eng-

lish, yet let not this discourage. I sincerely feel the distress, and pray God to enable you to be supported under it!"

An extract from a sermon preached from the text: "Be thou faithful unto death," (Rev. ii. 10,) will close these deeply interesting addresses. "My dear brethren: Since God in the course of his providence has so ordered matters as to require every true hearted American to appear in defence of his liberties, it affords me great pleasure to see you stand forth, with others in the glorious cause. We have heard your declarations on the point, we have seen your diligence in preparing, and now we see that these were not the efforts of cowardice, boasting at a distance, but that in real earnestness your hearts have been engaged in the matter. After observing in you this heroic and laudable disposition, I apprehend there need not much be said to animate you in the grand object of your present attention, and more especially as you enter upon this warfare, not from the low and sordid views which are the main object of ignorant mercenaries, but with a proper knowledge of the reasons of the contest, and I hope too with a consciousness of duty.

"You see an open field before you, wherein you may acquire reputation and honor to yourselves, and do a most beneficial service to your country. The cause of American Independence and Liberty, which has now called you to go forth to the scene of action, is indeed a cause in which it will be glorious to conquer and honorable to die. The victory, however dearly bought, will be but a cheap purchase; for what, of all worldly goods, can be of equal value to freedom from slavery, the free and lawful enjoyment and use of our own property, and the free possession of our own lives and consciences? This is an object worthy of our vigorous exertions; a prize worthy of a christian soldier; a prize we are commanded to strive for, by the voice of nature and the voice of God. We have now assumed the independent rank we ought to bear among the nations of

the earth, and we are resolved to be free. Our enemies, with all their own and foreign force they could obtain, are attempting their utmost to make us slaves; and this appears to be the main time of the trial—the very turning point which will decide the question, and determine either for freedom or bondage. If their designs can be baffled for this campaign, it is most probable they will despair of success, and give up the cause. At least it will be a powerfully animating motive for Americans to proceed on in that cause, with which they must at all events go through, having nothing before them but success, or the most ignominious and shameful alternative. But though it is a worthy and honorable cause in which you now engage, you are still to consider that it is attended with danger. The instruments of death you carry in your hands, and the power of your enemies, by no means contemptible, declare it to be such. Victory can hardly be expected without blood; and in such a contest, death itself may be to some of you a certain, and to all a probable event. By putting you in mind of this, I would not mean to intimidate, but caution you to maintain an habitual fear of God, and a concern about death and eternity which may beget in you a readiness to meet the worst of events. True courage does not consist in proud contempt or thoughtless disregard of death; nay, he is possessed of true courage who allows the serious thought of death its proper weight, yet in a virtuous cause prefers his duty before his life. A man of true fortitude is one who sees the danger, yet from superior motives despises it.

“You may, therefore, observe from this, that there is no soldier so truly courageous as a pious man; no army so formidable as those who are superior to the fear of death, and consequently, that no one qualification is more necessary in a soldier than true religion. And now, as you are about to go on this service, I would have you to apply this to yourselves. Many of you have been under my care, and as it may perhaps come to pass that this may be the last

time I have in this manner to speak to you, suffer me with the greatest earnestness to beseech and exhort you to be watchful over your souls, to strive after acceptance with God; for you must know that if you are not at peace with him and are strangers to the Lord Jesus, that however you fall, you must be wretched. Endeavor, therefore, to cultivate religion, and in good earnest care for your precious souls. Without this you cannot prosper. Especially be watchful that neither your thoughts, words, or actions be dishonorable to God. Avoid swearing, profaneness, lewdness, drunkenness, and every instance of cruelty. How awful is it to think that those who engage in war should be despisers of God, and abusers of the sacred name of the Lord of Hosts; that they should expect success while they are the enemies of Jehovah, and expose themselves to the imminent danger of being immediately sent from their profanity and wickedness on earth, to the blaspheming rage and despairing horrors of the infernal pit! It is too often the case, that soldiers claim a latitude to themselves in vice, and so armies have been observed to be almost sinks of wickedness. Let it not be said of any of you. Nor let anything which would bring a dishonor on the cause you serve, or the profession you have made, be remarked concerning you."

COMMUNING MEMBERS OF THE CHURCH.

1770.

Josiah McKinney,
Walter McKinney,
Rhoda Galbreath,
Robert Galbreath,
William McClelland,
Catherine McElhattan,
Polly Smith,
Polly McDowell,
William Huston,
Andrew Newberry,
Polly McDowell,
Thomas Teals,
William Huston,
Samuel McElhattan,
Joseph Welsh,
Sarah Watson,
John McCullough.

1771.

Jean McCay,
Elizabeth Cunningham,
Robert Cunningham,
James Shannon,
Alexander Young,
Joseph Irwin,
Mary Oats,
Robert McClean,
Francis Dill,
Anne Dill,
William Rankin,
Lettue McFarlin,
Agnes Thompson,
Mary McKinney,
Martha Marshal,
Rebecca Lowry,
Mary McCullough,
John Holiday,
Robert Hunter,
Thomas Maxwell,
Robert Newell,
John McClure,
James Irwin,
Robert Kyle.

1772.

Rebecca Smith,
Isabel McMullen,
John Black,
Isaac Wilson,
Mary Barr,

William Holiday,
Alexander Maxwell,
Hannah Cochran,
Samuel McFerran,
John Dickey,
John Hunter,
David Moore,
Catherine McMullen,
Margaret Welsh,
Martha Irwin,
Elizabeth Irwin,
Hannah Hager,
Susanna Cellars.

1773.

Samuel Fleming,
William Kyle,
James Dickey,
William Shannon,
Agnes White,
Margaret McDowell,
Martha Templeton,
Joseph Read,
James Read,
William Kerr,
John Kerr,
Isabel Kerr,
Robert Shannon,
Ezekiel Matthews,
John Work,
Isabel McKinnie,
Mary McElhattan,
Jean, a colored woman.

1774.

Joseph Neely,
James White,
James Woodburn,
William Elliott,
Margaret Campbell,
Margaret McMullen,
Sarah Sturgeon,
William McFarlin,
Elizabeth Wilson.

1775.

John Brookie,
Agnes Myres.
Agnes French,
James McCay, (McCoy),
James Welsh,

Matthew Vanlear,
James McCracken,
Catherine McCracken,
Thomas Kyle,
John Holiday,
Nathan McDowell,
William Forsythe,
Mary Kerr.

1776.

John White,
Sarah Campbell,
Robert Campbell,
John Oats,
Anthony Clarke,
Samuel Fleming,
Samuel Torrence,
Alexander McKee,
William Pimm,
Hugh Davidson.

1777.

Martha Bigger,
Mrs. — Elliott,
John Cunningham,
Joseph Shannon,
James McDowell,
Jean Shannon,
Anne Templeton,
Jean McConnell.

1778.

Archibald McElhattan,
James Irwin,
Polly Irwin,
Anne White,
Betsy Davis,
Hugh Shannon,
Alexander Templeton,
Mrs. William Martin,
David Long.

1779.

Thomas Lucas,
Hance McCullough,
John Hogg,
Peggy Smith,
Fanny Spear,
Jean Dickey,
Robert Dickey,
Daniel Fogler,
John McDowell, (of Wiliam),

Polly McDowell,
Anabella McDowell,
Susanna McDowell,
Betsy Fleming,
Rachel Wilky,
Polly Elliott,
Jean Scott.

1780.

Samuel Walker,
Mrs. — Walker,
Jean Parkhill,
Samuel Holiday,
John Helm,
William Smith,
Alexander McDowell, (of Wm.),
Nancy Irwin,
Jenny Campbell, (of Patrick),
Martha Kerr,
Betsy Simms,
Polly Brady,
Andrew Dickey,
Mrs. — Dickey,
Hugh Cunningham,
Finwell Campbell,
Sarah McCollister,
Peggy McKinney,
Polly Thompson.

1781.

Rebecca Fleming,
Jenny McClelland,
Mrs. — Kirkpatrick,
James Walker,
Janet Helm,
John Marshall,
Polly Smith,
Mrs. William Dickey,
John Bouch.

1782.

Edward Welsh,
Polly Welsh,
Peggy McDowell,
Nancy McDowell,
Jenny McDowell,
Nancy Means,
Martha Lemmon,
Peggy Lucas,
James Inmais,
John Dickey,
Martha Dickey,
John Means,

Anne McKinney,
Jean Wilky,
Jean McMullen,
Mary McClelland,
William McCasland,
Thomas Campbell,
John Kirkpatrick.

1783.

Josiah Smith,
Esther Smith,
John Lang,
James Holiday,
Andrew McDowell,
Andrew Welsh,
Matthew White,
Gabriel Taggart,
Betsy Taggart,
Jenny Smith,
Polly Gilchrist,
Eleanor McCasland,
Mrs. — Lucas,
Mary Biggert,
Thomas Irwin,
Mrs. — Irwin,
Thomas Griffin,
Mrs. — Griffin,

1784.

William Cunningham,
John McCall,
John Hart,
Thomas Craven,
Eleanor Craven,
Mary Scott,
Martilla Irwin,
Betsy Irwin,
Hannah Biggert,
Polly Scott,
James Cunningham,
Alex. McDowell, (of Robert),
Andrew Speedy,
Anne Gilchrist,
Jean Irwin.

1785.

John Findlay,
William McCay,
—— Shannon,
Robert Lowry,
Joseph Lowry,
Babby White,
Jean Templeton,
Peggy Curtz,

12

William Marshall,
William Monor,
William Dickey, Jr.,
Samuel Spence,
Nancy Campbell,
Margaret Alexander,
James Smith.

1786.

Nancy Brownson,
Nelly Elliott,
Lovy Bard,
Archibald Bard,
John Scott, (of William),
Jenny Scott,
Polly Dickey,
Robert McDowell, (of James),
Nathan McDowell, (of Nathan),
Nathan McDowell's negro John,
John Bigger,
Polly McCay,
Betsy Patton,
Nancy McDowell,
Betsy Steel,
Mrs. — Huston,
John Brownson,
Joseph Hancock,
William Bradley,
Adam Johnston,
Arthur Hunter.

1787.

Sally McNutt,
Peggy Lowry,
Anne Dinwiddie,
Polly Smith, (of Robert),
Polly Sterrett,
Polly Taggart,
Jenny Taggart,
Polly Craig,
John Welsh,
James McKinney,
William Huston,
Robert Campbell, (of Patrick),
Isaac Bard,
James Smiley,
Alexander McElhattan,
Mrs. — McElhattan,
Dr. William Magaw,
John McDowell,
David Hays,
Joseph Dean,
John Dunlap,
John McAfee,
Margaret McAfee,

Robert McFarland,
Becky Scott,
Jean Dean,
Jenny Irwin,
Jean Lowry.

1788.

Isaac Spence,
James Sterrett,
Martha Bigger,
Polly Porter,
Jenny Smith,
John Johnston,
John McClarin,
Joseph Johnston,
William Scott,
David Campbell,
—— Bigger,
Mary Simpson.

1789.

Alexander Robison,
Polly Irwin,
Becky Elliott,
John Bigger,
William McFarland,
Daniel Duffy.

1790.

Polly McKinney,
Polly Lowry,
John McKinley,
John Hair,
Sally McDowell,
Peggy Patton,
Nancy Hays,
Margery Rhea,
Thomas Bard,
Patrick McDowell,
Thomas McDowell.

1791.

Joseph Welsh,
Thomas Welsh,
Susanna Welsh,
Rowland Harris,
Mrs. — Harris,
Peggy Boyd,
Susanna Rannels,
Ruth McClelland,
William McClelland,
Josiah McKinney,
Robert Elliott,
Jeremiah Hamilton,

Patrick Lucas,
Mrs. — Lucas,
Rachel Maxwell,
Sally Dinwiddie,
William Sterrett,
Mrs. — Shannon,
Maxwell Chambers,
Mary Walker,
—— Nesbitt,
Susanna Maxwell.

1792.

John McFarland,
Jean Graham,
Nancy Spence,
Mrs. — Edwards,
John Steel,
Fanny Harte,
Mrs. Patrick Campbell,
Miss — McIntire,
James McFarland, (of James),
William Wilky,
James McCay,
Robert McDowell, (of Matthew),
Violet Lowry,
Esther Walker,
Anne Vanlear.

1793.

James Campbell,
Sarah Campbell,
James McDowell, (of Matthew),
Jane McDowell, (of Matthew),
—— Scott,
—— Scott.

1794.

Patrick Hays,
Kairns Sterrett,
Betsy Talbot,
Ruth Fulton,
Polly McFarland,
Miss — McFarland,
—— Elliott,
Polly Nesbitt,
Betsy Nesbitt,
Mrs. — Richey,
Robert Steel.

1795.

Thomas Waddell,
Jenny Hays,
Sally Rannels, (Reynolds),
Jean Kirkpatrick,

Matty McClelland,
Prudence McClelland,
Polly McFarland.

1797.

Thomas Knox,
Francis Irwin,
Betsy Maxwell,
Nancy Bigger, (of Andrew),
Kitty Bard,
Matty Campbell,
Sally Sterrett,
Betsy McCay,
John McCay, Jr.,
Mrs. — Robison,
Isabella Work,
Betsy Johnston,
Martha Ormsby,
Betsy Work.

1799.

Agnes Spence,
Polly Rannels,
Matty Bard,
Mrs. Polly Irwin,
Polly Patten,
James Withrow,
Mary Withrow,
William Waddell,
Mrs. — Chambers,
Mr. — Sterrett.

1800.

John Spence,
Mrs. — Spence,
Matty M'Cullough,
Nathan Brownson,
Betsy Brownson,
Robert McFarland,
Anne McFarland,
Betsy Van Lear,
John Taggart,
Anne Taggart.

1801.

Joseph McCullough,
Mrs. — McCullough,
Eleanor Hall,
Abner Knox,
Robert Martin,
William Waddell, Jr.,
George Stevenson,
Matty Work,
Polly McKinney,

John McCay,
Isabella McCay,
James Walker,
Mary Anne Walker,
Thomas Nesbitt,
Joseph Beggs.

1802.

John McKinney,
John Withrow,
George Carson,
Jenny McCauly,
Nancy Maxwell.

1803.

Becky McCay,
Sally Smith,
Mary Wray,
Mrs. — Burns.

1804.

John McCay,
Sarah Withrow,
Betsy Dunlap,
Hetty Culbertson,
Jenny Walker,
Susanna Poak,
James McLelland,
Polly McDowell,
Nancy King.

1805.

Joseph McFarland,
Robert McCay,
Jean McFarland,
Jean Campbell,
Polly Kirkpatrick,
— Kirkpatrick,
Jean, a colored woman.

1806.

Polly Talbutt,
Jenny Harris,
Mina ———
Polly Walker,
William Robison.

1807.

J. Dunlap,
Peggy Dunlap,
Peggy Lucas,
Peggy Cowan.

1808.

Rowland Armstrong,
 Polly Parker,
 Peggy Martin,
 Polly McFarland,
 Mrs. Betsy McCay,
 Becky Patton,
 Ruhama Sterret,
 Susanna McCullough,
 John McLelland,
 James McCullough,
 Janet McDowell,
 Peggy Martin.

1809.

Mrs. Anne Maxwell,
 Rebecca Harris,
 Jenny McDowell, (of Robert),
 Jenny Bard,
 Mary DeVolk,
 Alexander McCay,
 Jane McCay,
 Polly Irwin,
 Alexander Dunlap,
 Betsy Dunlap,
 Hannah Harris.

1810.

James Parkhill,
 Molly McCullough,
 Rachel McMullin,
 Molly Dunlap,
 Eliza Parker.

1811.

Martha McCoy,
 Peggy McDowell, (of Alexander)
 Hannah Fisher.

1812.

John Loughead.

1813.

Eleanor Stockton,
 Margaret McDowell, (of Capt Wm.)
 William McDowell, " " "
 James McClelland, (of Widow),
 Eleanor Campbell, (of Patrick),
 Elizabeth Steele,
 Robert Hays,
 Mary Hays,
 Jane Buchanan,
 William Van Dyke,

Samuel Withrow,
 Susanna Withrow,
 John McMullin,
 Mary Barbour,
 Eleanor Young,
 Jemima Dickey,
 Nancy Van Dyke,
 Enoch Skinner,
 Mrs. — Young.

1814.

Major James McDowell,
 Nancy Ring,
 Matilda Chamberlain,
 Sally McCoy, (of William),
 John Dunlop, (of Joseph),
 Sally Dunlop, " "
 Sally Gaff,
 Jane McKinney,
 Eliza Campbell, (of Patrick),
 Dr. P. W. Little,
 Robert Ceres,
 Jane Smith, (of Robert),
 Frances West,
 Mrs. — Skinner,
 Lelias Skinner,
 Eleanor Campbell, (of Robert),
 Elizabeth Norland,
 Martha Hayes.

1815.

Alexander McMullan,
 Molly Rankin, (of Archibald),
 Archibald Rankin,
 Mrs. — Rankin,
 Mrs. John Moore,
 Wm. McDowell, (of Judge McD)
 James Walker,
 Edward White,
 Molly White,
 Mrs. — Loughead,
 Catherine McKinney,
 Elizabeth Edwards.

1816.

Jane McClean,
 Fenual McClean,
 Molly McDowell, (of Nathan),
 Martha Irwin,
 Polly Fleming,
 Joseph Canaan,
 Nancy Canaan,
 John Roberts,
 Mary Roberts,
 James Witherspoon.

1817.

John Dorrance,
Mary Dorrance,
John Stuart,
Elizabeth Monysmith,
Ruhannah Ekkur,
Mary Ekkur,
Martha Beatty,
Peggy Ring,
Sarah Casner,
Miss — Ekkur,
Mrs. Patrick Maxwell.

1818.

Susanna Elliott,
John Price,
Mrs. — Price,
Rachel Kline,
Sarah Casner,
Susan Casner,
Jane Walker,
Mary Sterrett, (of William),
Margaret Beams,
Mrs. James Brown,
Andrew McCandlish,
Mrs. — McCandlish,
Nancy Houghland,
Jean Gardner.

1819.

James Campbell, (of Patrick),
Anna Maria Campbell, (of Patrick)
Mary Steele,
Molly Culbertson,
Peggy Wise,
Mary Hamilton,
Molly Cahal,
John McDowell, (of William),
Dinah Thompson,
Maria Aston,
Ruth Bright,
Sally Moore,
Richard Wilson,
Susanna Wilson,
Thomas Speers.
Mary Brown.

1820.

Henry Work,
Susan Work,
Jane Scott,
Maria Scott,
Jane Compbell, (of Robert),
Maria Cowan,

13

Elizabeth Fitzgerald,
Molly McClean,
Jane McDonald,
Mary Edmiston,
Edward Carroll,
Hetty Carroll,
James Moore,
Rachel Moore,
Elizabeth Dunkles,
Eleanor Leiper,
Caleb B. Campbell,
Rachel Wise,
Eve Lyons,
Sally Brannin,
Jane Glenn,
Nancy Davidson,
Molly McCullough,
William McCollom,
Mary Smith,
Molly Waddell.

1821.

Joanna Hughes,
Ruth Belt,
Jane Smith,
William Rankin,
Esther Clarke,
Nancy McFarland,
Mary Skiles,
Jane Skiles,
Maria T. Johnston,
Harriet Buchanan,
Cynthiabell Long,
Josiah McDowell,
Matthew McDowell, (of Capt Wm.)
John McCullough,
Thomas Carson,
John Houghland,
Robert King,
Sally Huston,
Thomas Stuart,
Eleanor Stuart,
Charles Gillespie,
Arthur Chambers,
Margaret Jane Stoner,
Rachel Stoner,
Susan Bahn.

1822.

James Loughead.
Jane Loughead,
Ann Wray,
George Philkill,
Eleanor Cuff,
Sarah Montgomery,

Elizabeth Lowe,
 Catherine Beatty,
 Nancy Campbell, (of Robert),
 John Grubb,
 Ruth Grubb,
 Thomas Reynolds,
 Mary Reynolds,
 Martha Lucas,
 Elizabeth Lucas,
 Elizabeth Steele,
 Jane Morrison,
 Jane Elder,
 Andrew Wilson,
 Ann Wilson,
 Martha McDowell, (of Nathan),
 Thomas Bradley,
 Mary Bradley,
 Dr. George Long,
 Margaret Dorrance,
 Peter Keefer,
 Barbara Keefer.

1823.

John Bradley,
 Jane Bradley,
 Nancy Sterrett,
 Ruth McClelland,
 Susanna McKinsty,
 Andrew McCord,
 Rosanna McCord,
 Allen K. Campbell,
 Esther Campbell,
 John Key,
 David Campbell, (of Patrick),
 Margaretta Campbell, (of Patrick),
 Jane Campbell, (of Patrick),
 Betsy Anderson,
 Jane Cougher,
 William Edwards,
 Eliza Waddell, (of Thomas),
 Susan Davison,
 Matthew Newell,
 Anna Newell,
 Elizabeth Martin,
 Mary Johnston.

1824.

Eliza Cowan,
 Betsy Waddell, (of William),
 Betsy McCourtney,
 Betsy Brown,
 Samuel Wise,
 Rebecca Wise,
 James McKinnie,
 William Shannon,

Jane Shannon,
 Martha Keys,
 Dr. John McDowell,
 Margaret McDowell,
 John Brotherton,
 Esther Brotherton,
 Margaret Brotherton,
 Alexander Horner,
 Susanna Horner,
 Dr. James P. Scott,
 James Culbertson,
 Ann Speers,
 Catherine Speers,
 Elizabeth Rankin, (of Arch'd),
 Mary Duffy,
 Margaret Campbell, (of Robert),
 Nancy McDowell, (of Patrick),
 Mary McDowell, (of Patrick),
 Nancy Adair,
 Polly Forsythe,
 Sally Bowles,
 John Peal,
 John Bowman,
 Nancy Harper,
 Sarah Edwards.

1825.

Peggy Wray,
 Eliza Bradley,
 Betsy Rankin, (of David),
 Richard B. McKinnie,
 Jane Long,
 Catherine Fisher,
 Martha Wilkins,
 Margaretta McCoy, (of Alex.),
 Henry Werdebaugh,
 William Werdebaugh,
 Alice Werdebaugh,
 William Campbell, (of Patrick),
 Elizabeth Bennett,
 Abraham S. Latta.

1826.

Susan M. Grubb,
 Rebecca White,
 John A. Duncan,
 Jeremiah Evans,
 Rachel Evans,
 Nancy Kerr,
 William Walker,
 Nancy McClelland,
 Alexander Waddell,
 Molly Waddell,
 Mary McDowell, (of Thomas),
 Catherine McDowell,

David Humphreys, Sr.,
Mary Humphreys,
James McDowell, (Teacher),
David Horner.

1827.

John Skinner,
Jane Campbell, (of Samuel),
Nancy Withrow,
Eliza Latta,
Ann Bowles,
Mary Bowles,
Jane Irwin,
Eleanor Harrison,
Ann Irvine,
Jane Stuart,
Mary Ann Stuart,
Anthony, colored man,
Robert Irvine,
Rebecca Hamilton,
Joseph Duncan,
Jane Duncan,
George Keys,
Margaret Keys,
Mary Beatty,
Jane Anderson,
Thornton C. Dunham.

1828.

Polly Cloog,
Matthias Maris Parker,
William Wise,
Molly Adair,
Lydia McKinnie,
Catherine Waddell,
Catherine Louisa Campbell,
Samuel Campbell,
Sarah L. McClelland,
Lydia, a colored woman,
William Hamilton,
Jane Hamilton,
Eliza Hamilton,
Nancy Whitford,
Jane Cowan,
Sarah Aston,
Benjamin Lyons,
Mrs. — Flemming,
Miss — Flemming,
Miss — Flemming,
Mr. — Flemming,
Rebecca Curry,
David Cuff,
Betsy Cuff,
Elizabeth Cuff,
Elizabeth Parkhill,

Nancy Cougher,
Maria Minnick,
Martha Campbell, (of Robert),
Susanna Little,
Mary Little,
James Bennett,
Nancy Walker,
David Detrick,
James Dorrance,
David Myers,
James Eakens,
Dr. Alexander Speer,
Lydia Speer,
James W. Patterson,
Sarah Patterson,

1829.

Eliza Campbell,
Margaret Corman,
Mary Dick,
Matilda McGovern,
Jane Cooper,
Catherine Beam,
Susan Bradley,
Sarah Cooper,
Isabella Watson,
Margaret Sellars,
Margaret Reynolds,
Mrs. — McFarlane,
Joseph Hanson,
Mrs. William McQuown,
Sarah Robison,
Elizabeth Robison,
Julian Robison,
Lucy, a colored woman.

1830.

Charlotte McKinstry,
Rebecca Cooper,
Jane Russell,
David Humphreys,
Rosanna Widney,
Alice Dean,
Ann Reynolds,
Lilias Reynolds,
Jane Reynolds,
Matilda Reynolds,
Margaret Brownson,
Jane McClure.

1831.

Elizabeth K. McDowell,
Elizabeth Wray,
Mary Harrison,
Mary Cowan,

Mary McQuoun,
 Harriet McKinstry,
 Jacob Myers,
 Joseph Crooks,
 Robert Cochran,
 Mary Ann Cochran,
 James Turner, Sen.,
 William Turner,
 Catherine Turner,
 Molly Johnston.

1832.

Nancy R. Waddell,
 Margaret Huston,
 Maria Reynolds,
 Sarah Reynolds,
 Elizabeth Douglas,
 Betsy Canaan,
 Jacob Simms,
 William Dick,
 John McCormick,
 Mary McCormick,
 Margaret Scott,
 Charles Poland,
 Mary S. Poland,
 John Smith,
 Margaret Smith,
 Jacob B. McCune,
 Catherine McCune,
 George Surgart,
 Elizabeth Surgart,
 Margaret Beams,
 Elizabeth McCune,
 Sarah Byard,
 Archibald Beard,
 Alexander Sellars,
 William Craig,
 Josiah L. McClure,
 John L. Rhea,
 Thomas Hughes,
 Elliott T. Lane,
 Ruth McCoy,
 Rebecca McCoy,
 Catherine Snyder,
 Martha Irvine,
 Elizabeth Price,
 Jane Roberts,
 Martha B. Roberts,
 Mary M. Hamilton,
 Elizabeth Smith,
 Sarah Fleck,
 Nancy McDonough,
 James Roberts,
 Mary Wilkins,
 Charlotte Rankin,
 Eliza Jane Carson,

Jane McFarland,
 Elizabeth S. Little,
 Jane M. Grubb,
 Matilda Cowan,
 Rebecca Armstrong,
 Maria Wise,
 Margaret Ann Duncan,
 Margaret Black,
 Mary Ann Cain,
 Eliza Kennedy,
 Jane Rhea,
 Robert McCoy,
 James Gready,
 William Waddell,
 James J. Brownson,
 John M. Rutherford,
 Richard Bard,
 Thomas P. Bard,
 Joseph M. Patterson,
 Thomas M. Waddell,
 Archibald R. Waddell,
 Andrew Detrick,
 James Logan,
 Joseph Dick,
 Maxwell S. Chambers,
 Samuel Bradley,
 William R. Smith,
 John Work, Jr.,
 Walter McKinney,
 John T. Dick,
 William Patterson,
 Jane Keiser,
 Nancy Cuff,
 Nancy Demas,
 James Cole,
 James Gray,
 Charles Cain,
 Henry Scully,
 Alice Scully,
 David W. Brinkley,
 Mary Hays,
 Sarah Brothers,
 Esther Bradley,
 Jane Bradley,
 Mary W. Dickey,
 Hetty D. Brotherton,
 Jane Rhea,
 Ann Eliza Witherspoon,
 Daniel Detrick,
 Robert McCune,
 Jane Thompson,
 Nancy Christy,
 Dotea Franklin,
 Rachel Myers,
 Edward Jordon,
 Margaret Jordon,

Samuel Elder,
Maria Loughead,
Ann M. Armstrong,
William H. McDowell,
Elizabeth White,
Francis Beatty,
Richard Simms,
Sarah Stoner,
Susan Christy.

1833.

Catherine Alexander,
Elizabeth Cain,
Eliza Jane Wise,
Sarah Jane McCoy,
Rosanna Cooper,
Eliza Elder,
Jacob Christy,
Rebecca Johnston,
Juliet Burns,
Jane Clapsaddell,
Elizabeth McAllister,
Eleanor Cain,
Jane Anderson,
William H. McKinsty,
James J. McClelland,
Barbara Andrews,
John Blackburn,
James Dixon,
Susan Wilson,
Samuel Smith,
Mrs. — Smith,
Ann H. Creigh,
Henry Polsgrove,
Mary Polsgrove,
Margaret M. McDowell,
Alice S. McClelland,
James Parkhill,
Henry Walker,
Dina Duffield,
Mary Jane Duncan.

1834.

Anna Maria Hays,
Mary Ann Bratton,
Andrew Ring,
David Barns,
Charity Barns,
Joseph McFarland,
Nancy McFarland,
Jane F. McCullough,
Eliza Divelbiss,
Jane McMordie,
Mary Witherspoon,
William Bradley,

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Elizabeth Wilson,
Margaret Cooper,
Rachel Evans.

1835.

Maria Divelbiss,
George W. Sellars,
William Andrew McDowell,
Shan Canaan,
Robert Dick,
Susan Rhea,
Susan Walker,
Sally Scylar,
Elenor Jane Harrison,
Ann Boyd,
Jane Boyd,
Joseph Crooks,
Harriet Rhea,
Noah Withrow,
Eliza Jane Bard,
Nancy J. Beatty,
Tower Barns,
Robert Butler,
Jane Butler,
William Weis,
Margaret Weis,
Nancy McMordie,
Isaac Armstrong,
Mary Armstrong,
Robert Calvin Horner,
David Crooks,
Jane C. Work.

1836.

Mrs. Dr. Rauch,
Nelly Canaan,
Sarah Horner,
Hugh Auld,
Mary McCoy,
Maria Jane Elder,
Catherine Workman,
Susan Minnick,
Margaret Minnick,
Lucy Rollins,
Jane McMullin,
Catherine Christy,
John McKeehan,
Mary Ann McKeehan.

1837.

Elizabeth Kennedy.
Jane Kennedy,
Sarah Little,
Eli Williams,

James Witherspoon,
John McFarland,
Mary S. McFarland,
Jane Murphey,
Rebecca Smith,
Sarah Edwards,
Mary P. MLanahan,
William McCausland,
Margaret Scylar,
Nancy R. Scylar,
Thomas Lyons Rhea,
Catherine Leaston,
Mrs. Hamilton Ritchey.

1838.

George W. Cougher,
Jane Cougher,
Joseph M. Scylar,
Mary Cuff,
Harriet Jane Crooks,
Marion Elizabeth Huston,
Susan Agnes McDowell,
Cynthia Ann Horner,
Andrew Skinner,
Joseph D. Price,
John Canaan,
Mary McCoy,
Margaret Ann Dean,
Elizabeth M. Roberts,
Joanna Price,
Isabella Elizabeth Duncan,
John Bard,
Mary P. Bard,
Sarah Moore,
Sarah Thompson,
Anna Mary Work,
Mary Ann Miller,
Frederic Walk,
Mary Walk.

1839.

Abraham K. Weir,
William Dorrance,
Hugh D. McDowell,
Martha Olivia Bard,
Ann P. McFarland,
Mary Liggett,
Charlotte Carl,
James Leaston,
Benjamin Hamilton,
Eleanor F. Smith,
Charlotte McCausland,
Jane Snowden,
Alexander Waddell,
Jane McCutchen,

Jonathan Freeman,
Leah Freeman,
Louisa Catherine Little,
Margaret M. Evans,
Enoch W. Skinner,
Moses Russell,
Robert McMordie,
Susan Emmitt,
Jane McMordie.

1840.

Henrietta Stockton,
Nancy Duffy,
Catherine Russell,
Samuel Imes,
Margaret McCausland,
Frances Waddell,
John White,
John Edminston,
Mary Edminston,
Isabella Reed,
Maria Isabella Swigart,
Cynthia Eliza Swigart,
Mary Jane Archibald,
Joseph McClelland,
Florence M. Wilson.

1841.

Susan Weir,
Elizabeth Emmitt,
Jane Smith,
Jane A. Dick,
William C. Price,
James C. Boyd,
Rebecca J. Work,
Mary Withrow,
Elizabeth McFarland,
Elizabeth Mary McFarland,
Isabella McCoy,
Harriet Lackens,
Mary Patterson,
Ebeline Cougher,
Margaret McKinstry,
John McKinstry,
Bathsheba Boyd,
Abraham S. McCoy,
Catherine Cuff,
Charles McClay,
Sarah Findlay,
Jane Findlay.

1842.

Elizabeth H. Scylar,
Elizabeth Cain,
Sarah Mills,

Betsy Demas,
Harriet N. McCoy,
Isabella McDowell,
John Roberts,
Daniel Mowrey,
Mary C. Mowrey,
Maria Shafer,
Harriet L. Johnston,
Nancy McGinnis,
Nancy McGinnis,
Betsy Demas,
Traill Green, M. D.,
Sarah M. Bond,
Robert Lewis McCune,
Michael H. Keiser,
Liddy Canaan,
Eveline Moore,
Mary Ann Witherspoon.

1843.

Sarah P. Skinner,
Elizabeth Myers,
Lucy S. Edmenston,
Margaret J. Cougher,
Elizabeth Findlay,
Eleanor Price,
Margaret Waddell,
Ellen Smith,
Mary Smith,
Eliza M. Kerr,
Mary Ann Black,
Cynthia M. Hanson,
Margaret Witherspoon,
Caleb S. Chambers,
Mary Chambers,
Margaret E. Archibald,
Eliza Shrader,
Isabella B. Keiser,
Eveline W. Campbell,
Mary Bennett,
John Westly McCune,
Hezekiah Hanson,
David P. Shannon,
Otho Chambers,
John Swigart,
John Brown,
Margaret Canaan,
Catherine Canaan,
Susan Greenawalt,
Mary Jane McFarland,
Marion Elizabeth Lowe,
Eleanor Brown,
Elizabeth Caroline Chambers,
Joseph Culbertson,
Thomas Moore,

Alexander Waddell,
Sarah Grace Tanner,
Elizabeth Matilda Dick,
Jane L. Parkhill,
Andrew Hays,
Mary B. Hays,
John Withrow,
Maria Withrow,
Samuel Wise,
Rebecca Wise.

1844.

Sarah Metcalfe,
James D. Scott,
David Elliott Campbell,
Lucretia Sterrett,
Harriet Lowe,
Isabella B. Walker,
Mary Walker,
Margaret McKinstry,
William E. McDowell,
Sarah Jane McDowell,
William Montgomery,
Rachel Ann Montgomery,
David Riddle,
Sarah Riddle,
George Riddle,
James Lowe.

1845.

Olivia B. Waddell,
Mary Ann Hays,
Louisa Irwin,
Maria Rhea,
Catherine Wilkins,
Thomas C. Fitzgerald,
William Cougher,
Letty Rice,
John Anderson,
Sarah Anderson,
Benjamin Robinson,
Eliza Robinson,
Sarah McDowell,
Margaret Montgomery,
Ellen M. Hanson,
Nancybell Huston,
David A. Wilson,
James Dixson,
Maria Dixson.

1846.

Sarah Jane Waddell,
Susan Shannon,

Sarah Ellen Irwin,
Jane M. Waddell,
Sarah H. Jordan,
Matthew Irwin,
Joseph G. Skinner,
John McMullin,
Betsy McMullin,
Jane W. Bradley,
Martha Elizabeth McFarland,
Jesse Barnes,
David D. Blair,
Catherine Vance,
John Smith,
Sarah Smith,
William A. West,
David A. Lamb.

1847.

Mary McCurdy,
Charlotte M. Kennedy,
Adam Walt,
Sarah Freeman,
Catherine Lackens,
Margaret McGaughy,
Barbara Butler,
Amelia S. Hays,
Mary Elizabeth Davidson,
Catherine L. McKinney,
Sarah Jane McKinney,
Sarah Jane Franklin,
Elizabeth Dickey,
Mary Smith,
Amelia A. G. Russell,
Matilda Armstrong,
Annabell Smith,
Ruhanna A. McFarland,
Isabella Brothers,
Robert McCoy,
Margaret Bailey.

1848.

David Kenavel,
Thomas McGlaughlin,
Sidney Barns,
Sophia M. Cochran,
Eliza Jane McDowell,
Catherine Rhea,
Proff. Thomas D. Baird,
Edwin D. Dow,
Susannah L. H. Dow,
Nancy Jane Horner,
Elizabeth Campbell,
William McGaughy,
Sally Cuff,
Nancy T. Dick,

James H. McKinstry,
Frisly S. Newcomer, M. D.,
Jane Freeman,
Matthew F. Robinson, M. D.,
Thomas Bobst,
Andrew L. Coyle,
Eliza Coyle,
David H. McGaughy,
David A. Wilson,
Ann Rebecca Lowe,
Sidney G. Irwin,
Thomas Richards,
William C. Price,
Martha Price,
S. Catherine Morrow,
Archibald R. Waddell,
Maria Waddell,
Jane D. McGaughy.

1849.

Rosanna M. Wood,
Catherine Shirtz,
Caroline Eliza Horner,
Michael Taylor,
Rachel Christy,
Robert Parker McFarland,
Nancy Jane Little,
John Shirtz,
Thomas M. Waddell,
Adeline Chambers,
Eliza Jane Werdebaugh,
Elizabeth C. McCullough,
Mary Jane McCullough,
Livia E. McClay,
Sarah Mary Dick,
Mary Haynes,
John Eaton,
Rebecca Eaton.

1850.

Jane Smith,
Mary Ann Taylor,
Mary Louisa Schnebly,
David Teeter,
Simon Dickerhoof,
Margaret Dickerhoof,
Mary Bradley,
Mary W. Patterson,
Mary R. McCausland,
Ellen S. Scully,
Martha Jane Hause,
Susan Rembly,
Margaret Ann Smith,
James H. Coyle,
Thomas C. Crossan,

Martha Crosson,
Emma Crosson,
Caroline Crosson,
Hetty B. Crosson,
Jane Hays,
Margaret Bennett,
Mary Ann Boyd,
Alexander McCullough,
Bathsheba McCullough,
Oliver L. Murray,
David Myers,
Elizabeth Mish,
Hetty Rhoades,
Mary Hays,
Catherine Teeter,
Elizabeth Long,
John G. Werdebaugh,
William L. McClelland,
Eliza Jane McClelland,
Edward C. Jordan,
Esther Sharron.

1851.

Eliza Linton,
Caroline Amanda J. McDowell,
Anna Mary Myers,
Catherine E. McCune,
Eliza Smith.
Ellen Jane McFarland,
Ann Elizabeth Scylar,
Susanna Agnes McCullough,
Isaiah S. Werdebaugh,
Samuel Werdebaugh,
Nancy A. Dickson,
Harriet Price,
Margaret Ann Cauliflower,
Mary Ellen Cauliflower,
William W. Chambers,
Hugh B. Craig,
Jane Graham,
John Hubleman,
Samuel O. Beams,
Elizabeth Hays,
Mary Ann Scylar,

1852.

Margaret McDowell,
Mary Ann Mish,
Susan C. White,
John Humphreys,
J. Watson Craig,
David L. Coyle,
Hetty Moore,
Rachel E. Barns,
Emily Stockton,
Esther Baird,

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Eliza Ellen Baird,
Catherine A. Maxwell,
Margaret Werdebaugh,
Louisa McMullin,
Sarahbell Andrews,
John Wise,
Margaret Wise,
Margaret Wise,
Rachel Wise,
Sarah Wise,
Rebecca Wise,
Archibald F. Gilbert,
L. Eliza Gilbert,
John H. Allen,
Mary A. Allen.

1853.

Margaret H. Kreigh,
John McCausland,
William D. Patterson,
Nelson Ward,
Anna Mary Williams,
T. Stewart Sharp,
Louisa Catherine Work,
J. Agnew Patterson,
Rachel A. Patterson,
Elizabeth F. Patterson,
Fanny Jane Rhoades,
Jacob Andrews,
James Fitzgerald.
Sarahbell Davidson,
Nancy R. Davidson,
Rachel Agnes Rhea,
Anna Mary Roberts,
Eliza Jane Scully,
Anna Mary Patterson,
Patterson McCausland,
Caroline B. Andrews,
John Moore,
Mary Moore,
Susan S. Reynolds,
Martha Elizabeth Mish,
Isaac Andrews,
Mary Edmiston.

1854.

Sidney M. Vanlear,
John Calvin Rhea,
James C. King,
Frances C. King,
David Horner.

1855.

Susan S. Moore,
Mary Elizabeth Craig,
Jane Craig,

Mary Montgomery,
 Maria Kreps,
 Elizabeth C. Walker,
 Jane Maria Rhea,
 Sarah M. Campbell,
 Elizabeth D. Campbell,
 Elizabeth Laura McDowell.

1856.

Margaret C. Beall,
 Mary Coyle,
 William Boyd,
 Wm. Henry Craig,
 Clarissa Lowe,
 Mary Susan Rhea,
 Margaret J. McClelland,
 Matthew Smith,
 Eliza Jane Bard,
 Eliza Bradley,
 Virginia M. McDowell,
 Elizabeth J. McDowell,
 Hannah Margaret McDowell,
 Matthew Vanlear McDowell,
 Matilda Jane Hamilton,
 William D. McKinsty,
 Samuel Andrews.

1857.

Eliza Bell Dorrance,
 Ann Maria Dorrance,
 William A McKinney,
 Thomas Grubb,
 Margaret Anderson,
 Virginia B. Findley,
 Maria Anderson,
 Haddassah J. Work.

1858.

John B. Wallace,
 Ann Elizabeth Burgess,
 Margaret McKinney,
 Marybell McKinney,
 Martha L. Walker,
 Martha H. McCullough,
 David Trout,
 Mary Salome Trout,
 Amanda E. Trout,
 Samuel Kessinger,
 Rebecca Jane Kessinger,
 Robert M. Schaffer,
 Eliza McMullin,
 Edmund Myers,
 Rebecca White,
 Nancy Jane White,

Harriet C. White,
 Mary H. Bradley,
 Jacob McPherron,
 Archibald B. McDowell,
 Isabella Barns,
 Thomas C. Fitzgerald,
 Margaret Fitzgerald,
 Matilda McGoveran,
 Harriet Olivia Murray.

1859.

Jane Ellen Wilkins,
 Sarah Margaret M'Cune,
 Eliza Jane Alexander,
 Jane M. Grubb,
 Adam McCallister,
 Josiah McKinney,
 Christopher Wise,
 William W. Chambers,
 Harriet Chambers,
 Anna Maria Dixon,
 Hampton R. Phenix,
 Charles Clark,
 P. Florrila Clark,
 John Myers,
 James M. Bradley,
 Mary Louisa Schnebly,
 Arianna Crosson,
 Mary Jane Christy,
 Robert Stoner,
 Mary Ann Smith.

1860.

Harriet Ann McKinney,
 Belle McGinnis,
 Charlotte R. Work,
 Harriet Elizabeth Rhea,
 Patterson McCausland,
 Findlay Cuff,
 Jane M. Christy,
 Margaret Jane Beams,
 Anna Mary Boyd,
 Robert Lyons,
 Margaret C. Grove,
 Susan C. Boyd,
 Elizabeth C. Robinson,
 Ellen R. Beall,
 Christopher Wise.

1861.

Susan M. Grove,
 John Creigh,
 David B. Scully,
 James A. McCune,

Lizzie B. Waddell,
Thomas C. Grove,
Elizabeth E. Grove,
Sarah E. Craig,
John Alexander,
Mary M. Alexander,
Anna W. McCausland,
George Roth,
Ellen Jane Creigh.

1862.

Nancy E. Rhea,
Elizabeth Jane McDowell,
Anna Sloo Smith,
Mary V. Grubb,
Ellen Dunbar Creigh,
John McCullough,
Robert T. Shirtz,
Aaron A. Kemble,
Sarah H. Kemble,
Mary Shields,
Mary Ann Shields,
Jane Shields,
Rachel Shields,
Sarah Shields,
L. Howard McKinstry,
William Van Fossen Bradley,
Esther Elizabeth Bradley,
Joseph V. Cowan,
Mary Cowan,
David F. Unger,
Jos. Brainerd Creigh.

1863.

Margaret Wiler,
Ann Elizabeth Hall,
Elizabeth B. McDowell,
John Hall,
Jane Hall,
Adeline D. Chambers,
Catherine Alexander,
Marybell Alexander,
Isaac Allison,
Rebecca Allison,
Annie Maria McKinney,
Martha Elizabeth Roberts,
Mary Catherine Chambers,
Margaret Ellen Chambers,
Samuel Armstrong Bradley,
Mary Agnes Bradley,
Marriot Hays,
Susan Hays,
Alice R. Hamilton,
Frances King,
Otho Chambers,

Jane Chambers.

1864.

Adeline E. Allen,
Anna F. McFarland,
John Dorrance,
Harriet Jane Agnew,
Mary Jane Agnew,
Jane Y. Neikirk,
William A. McClelland,
Margaret Irwin,
Juniata Shirtz,
Robert G. Campbell,
Catherine Campbell,
David V. Craig,
Catherine Burgess,
Elizabeth A. A. Kemble,
Eliza K. Kemble.

1865.

Andrew Hays,
Mary B. Hays,
Ellie Patterson,
Virginia Martha McFarland,
Susan Rebecca Hall,
Clara Scott,
Marion E. Bennett,
Thomas Alfred Creigh,
William Chalmers Agnew.

1866.

Lydiabell Work,
Robert Hanse Boyd,
J. Baker McClelland,
B. Franklin Winger,
Susan Winger,
William Leshner,
Margaret Leshner,
Mary E. Leshner,
David Agnew,
James Agnew,
Nathaniel S. Agnew,
Jennie P. Creigh,
Thomas Alfred Creigh,
Harriet A. M'Kinney,
Mary M. Irwin,
Elizabeth W. Irwin,
Virginia M. Boyd,
Charlotte Jane Roberts,
Hetty C. McClelland.

1867.

Mary E. Agnew,
Eli McCullough,

Rebecca McCullough,
 Josiah Thomas Allen,
 Sarah Cooper,
 Mary Elizabeth Shirtz,
 Harriet C. Trout,
 Nancy Ellen McCleary,
 George W. C. Myers,
 Laura Myers,
 John W. Holman,
 Moore Sharp,
 Martin L. McCune,
 Mary Murray,
 Elizabeth Lowe,
 Mary Ada Murray,
 Elizabeth R. Jordon,
 William B. Hunter,
 Sarah C. McCune,
 Edward B. Murray,
 Barbara Jane Hunter,
 Sarah Amelia Wiler,
 Elizabeth G. Lowe.

1868.

Seth Dickey,
 Anna E. Scott,
 Maria C. M. Hiester,
 Sarah Ann Anderson,
 Alice P. Lowe,
 Mary E. Montgomery,
 Wm. Chalmers Agnew,
 Tho. Oswald Bradley,
 Mary E. Christy,
 Euphemia C. Grove,
 Matthew Henry Bradley,
 David Agnew,
 Isabella Agnew,
 Nancy Jane Christy,
 Keren Nannie Bradley.

1869.

Marthabell McDowell,
 J. Johnston Bradley,
 Max. Banner Shields,
 Anna Grayson,
 Matthew O. Murray,
 Eliza Jane McDowell,
 Charlotte Cuff,
 Mary Emma Allen,
 John M. Bosserman,
 Mary C. Brownson,
 Augustus J. Statler,
 Mary Jane Statler,
 Annie Maria Grayson.

1870.

John S. Scylar,

Mary Ellen Scylar,
 Maggie Baxter,
 Wm. Linn McCullough,
 Eliza B. McCullough,
 Henry McClelland,
 Ann McClelland,
 Mary Jane Bosserman,
 Margaret Ann Bosserman,
 Margaret Emma Leshner,
 Isaac Allison,
 Rebecca M. Allison,
 Nancy Grayson,
 Moore J. Sharp,
 Eliza C. Christy,
 Mary Christy,
 Caroline Ross,
 Sarah Agnes McDonough,
 Sarah Ellen Taylor,
 James H. Christy.

1871.

George Christy,
 Anna Margaret Hurst,
 Cara Hurst,
 Jane Christy,
 Emma Jane Baker,
 John Reirick,
 Deborah Reirick,
 Mary Byers,
 Jeremiah W. Porter,
 Marion Porter,
 Elizabeth Hoke,
 Wm. Chalmers Agnew.

1872.

Ellen Cuff,
 John A. Witherspoon,
 William F. Mish,
 Laura Jane Allen,
 Alfred W. Allen,
 Samuel J. Baker,
 Mary Lizzie Baker,
 Mary C. Jordon,
 Emma V. Irwin,
 Frederic Beck,
 Mary S. Beck,
 Hannah Mary Reirick,
 Charles Stoner.

1873.

James M. Irwin,
 Benjamin F. Vancleve,
 Isabel Vancleve,
 Mary V. Grubb,
 Anna C. Cain,

Harriet Maria Work,
Sarah Marion Work,
Sophia E. Unger,
James H. M'Gaughy,
Harriet Melissa Scully,
Ruth Waddell,
Eliza Jane McDowell,
Edward J. Findlay,
James R. Montgomery,
Jacob William Reirick.

1874.

Sallie F. Rice,
Jane P. Jordon,
Ella R. King,
Ann Elizabeth Patterson,
Sarah Jane Rhodes,
James W. Witherspoon,
Lindley D. Murray,
Edward French,
Charles H. Fallon,
Jennie D. Boyd,
Mary Jane Boyd,
Susan Ada McCune,
Alice R. McFarland,
D. Calvin Lyons,
Alice Ann Allen,
Mary McKinstry,
Edward P. McKinstry,
Samuel McLean Rhea,
Joseph W. Winger,
Elizabeth McCullough,
George F. Rhoades,
Sarah A. Patterson.

1875.

Euphemia S. Marshall,
William M. Marshall,
Elizabeth M. Marshall,
William Stitzel,
Leah Stitzel,
Catherine R. Stitzel,
Mary Wilhelmina Stitzel,
Emma F. Stitzel,
William C. McClelland,
Elizabeth Hays.

1876.

Hannah Brandthaver,

Kate Murray,
Susan French,
Georgiana Wilson,
Clara May Hunter,
Eliza P. McFarland,
Lavinia M. Stitzel,
Mary Ellen Brandthaver,
Sarah Jane Higgins,
Maggie C. Beck,
Josie M. Taylor,
Elizabeth B. Rhoades,
Josephine Swartz,
Mary R. Patterson,
Annabell McDowell,
Elizabeth D. Craig,
Anna Mary McKinney,
Elizabeth Jane Filkill,
Mortimer S. Murray,
Charles E. Murray,
William E. McKinstry,
James W. Porter,
William F. McDowell,
Ambrose S. Holman,
Benjamin L. Jordon,
William P. Rice,
David E. Hays,
William A. Hays,
John Echert,
Alexander B. McDowell,
William Brandthaver,
James Henry Patterson,
John Franklin Rearick,
William B. Waddell,
George B. Waddell,
Edward Burgess,
Anthony Christy,
Alice Carie Hays,
John S. McCune,
Nannie C. Grove,
Minnie E. Bradley,
Ann Elizabeth McClelland,
Rebecca Wright,
James Bailey,
Elizabeth Bailey.

1877.

Henry M. M. Hiester,
Alice Jane Cautions,
Anna Margaret Lyons.

MEMBERS OF THE BOARD OF TRUSTEES FROM THE INCORPORATION
OF THE CONGREGATION IN 1830.

Samuel Campbell,
Nathan Brownson,
James McClelland,
Arthur Chambers,
John Bradley,
Robert McKinnie,
James W. Patterson,
James McCurdy,
John McDowell,
Benjamin Hamilton,
Robert Dick,
James Lowe,
John McFarland,
Samuel Bradley,
John L. Rhea,
James Grubb,
Joseph V. Cowan,
William H. McDowell,
Matthew Smith,
James C. Boyd,
William D. McKinstry,
Thomas Reynolds,
Leonard C. Jordon,
James Witherspoon,
John Humphreys,
Oliver L. Murray,
William Boyd,
R. Parker McFarland,

Thomas M. Bradley,
William M. McKinnie,
James A. McCune,
John McCullough,
John H. Allen,
S. Armstrong Bradley,
Marriat Hays,
Archibald B. McDowell,
J. Agnew Patterson,
Josiah McKinnie,
James Agnew,
William V. Bradley,
Seth Dickey,
George W. C. Myers,
Thomas A. Waddell,
John H. Holman,
Joseph W. Winger,
R. Hans Boyd,
Nathan S. Agnew,
Samuel J. Baker,
John A. Witherspoon,
W. Linn McCullough,
William Stitzel,
John Rearick,
Thomas O. Bradley,
J. William Witherspoon,
John Scylar.

PERSONS WHOSE BIRTH PLACE WAS IN THE BOUNDS OF THIS
CONGREGATION, AND WHOSE PARENTS WERE MEMBERS
EITHER OF THE CHURCH OR CONGREGATION.

CIVILIANS.

James Buchanan,
(Pres. of the U. S.)
William Findlay,
(Gov. of Penn'a.)
John Findlay,
(Rep. in Congress.)
James Findlay,
(Rep. in Congress.)
John McDowell, L. L. D.,
(Prin. of University of Penn'a.)

William McDowell,
(Capt'n in Revolutionary War.)
Robert McCoy,
(Capt'n in Revolutionary War.)
Archibald Bard,
(Associate Judge of County.)
Robert Smith,
(Associate Judge and Rep.)
James A. Irwin,
(Capt'n in U. S. Army.)
Thomas A. Scott,
(Assis't Sec'y of War & Pres. of P. R. R.)

LAWYERS.

William Irwin,
Richard Bard,
William S. Buchanan,
George W. Buchanan,
Robert M. Bard,
James A. Vandyke,
Thomas Cochran,
(Centennial Exposition.)
James W. McKinstry,
Thomas B. McFarland,
Claudius B. McKinstry,
John M. McDowell,
Henry M. M. Hiester.

MINISTERS OF THE GOSPEL.

James Campbell,
Edward Y. Buchanan, D. D.,
James J. Brownson, D. D.,
J. Westly McCune,
R. Lewis McCune,
William Bradley,
D. Elliott Campbell,
James R. McCoy,
William D. Patterson,
Hezekiah Hanson,
James Jacobs Creigh,
Matthew Henry Bradley,

PHYSICIANS.

John McClelland,
Andrew McDowell,
William Grubb,
George W. King,
Jesse Magaw,
Alexander Speer,
John King,
Hugh Hamilton,
R. Parker Little,
John S. King,
B. Rush Little,
D. Elliott Reynolds,
Thomas H. Elliott,
David D. Elliott,
Montgomery McDowell,
Andrew E. McDowell,
Robert S. Brownson,
David P. Shannon,
Samuel Patterson,
L. Howard McKinstry,
Alexander W. McCoy.

John King, D. D., was Moderator of the General Assembly, 1792.

David Elliott, D. D., L. L. D., was Moderator of the General Assembly, 1837.

